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प्रधान-सम्पादकः—रलाराम

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**BEGINNING
OF
PUNJABI NATIONALISM**

Autobiography
OF
R. B. MUL RAJ

होशियारपुर
विश्वेश्वरानन्द विश्वबन्धु वैदिक-शोध-संस्थान

१९७५

HOSHIARPUR

V. V. Vedic Research Institute

1975

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भारते होशियारपुरे वि. वं. शो. सं. मुद्रागृहे ।

शास्त्रिणा देवदत्तेन मुद्राप्येदं प्रकाश्यते ॥

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RAI BAHADUR MUL RAJ,

M. A., P. R. S.,

(1855—1945)

District & Sessions Judge (Retd.)

**Scholar, Judge, Social Reformer and Trusted
Disciple of Swami Dayanand**

FOREWORD

This autobiography in the form of reminiscences was dictated by the author to his grandson, Upendar Nath (now Dr. Upendar Nath, M.B.B.S., L.D.S., R.C.S., Hyderabad—A.P.) in the nineteen-thirties. The manuscript was completed at Lahore about 1942. The author, Rai Bahadur Mul Raj died at Lahore (West Pakistan) on 2nd June, 1945. Soon after his death, the law and order situation in the Punjab began to deteriorate. The holocaust which preceded and followed the Partition of the country ruined and disrupted many Punjabi homes and families, and therefore, it took many years before the manuscript could receive due attention.

The manuscript was first checked by his son late Dr. Prem Nath and his admirer Lala Achint Ram, M. P. Later, the work of editing the manuscript was taken over by late Acharya Dr. Vishva Bandhu Ji, Padma Bhushan, Honorary Director, Vishveshvaranand Vedic Research Institute, Hoshiarpur, who entrusted the preliminary reading of the draft to Professor Siri Ram of Una. The second and final stage of editing was done personally by Acharya Vishva Bandhu Ji with the assistance of Dr. Mehta Vasishtha Dev Mohan, Reader, V. V. B. Institute of Sanskrit and Indological Studies, Sadhu Ashram. Dr. Vishva Bandhu Ji's labour on this autobiography over so many years was rendered entirely as he said "to fulfil my own spiritual obligation towards one who is no more in our midst and whom I held in the highest respects". The sudden demise of Acharya Dr. Vishva Bandhu Ji on 1st August, 1973, delayed the publication of this autobiography further. The final correction and typing of the draft was taken over by me in September 1973. This entailed considerable work in rearranging the text to make it suitable for publication in a book-form.

Being close to the author, who was my grandfather, I was conversant with his liberal views on religion, his stoic nationalism, his modern and practical approach to educational and social reforms and industrial development of India. Historic changes have occurred in India since he passed away, but his beliefs and ideas remain well and truly applicable to the contemporary scene in our country today, and more so in the Punjab or what is left of the Punjab after two partitions.

Mul Raj belonged to that generation of distinguished Indians, who grew up after the Mutiny War of 1857, and were nurtured by the English education. The history of Bengal, Bombay and Madras Presidencies is full of the magnificent contribution of such men. Mul Raj was one such dedicated man who grew up in Ludhiana, Punjab. He was an intellectual giant of his times. The first Punjabi to pass the M.A. examination in 1874 from the Calcutta University. At that time there were no facilities for higher education in the Punjab. Alumni of the famous Government College, Lahore, West Pakistan, he was appointed "Alexander Fellow" of the Panjab University College in 1875. In the same year he achieved the highest academic distinction in India at that time, "The Premchand Roychand Scholarship" of the Calcutta University. I do not know of any other Punjabi who has had this distinction.

Swami Dayanand Saraswati took a liking to the young Punjabi scholar in Lahore. In a short time Mul Raj became his most trusted disciple. Swami Ji's letters clearly show the trust and regard he had for Mul Raj. Lala Lajpat Rai has written in his book "The Arya Samaj" published by Longmans Green & Company, London, thus "He was the first President of the reconstituted Samaj and was in the confidence of the founder upto the latter's death, as evidenced by the fact that in 1882 when he (Swami Ji) executed his will, he assigned Mul Raj a high position (that of Vice President of Paropakāriṇī Sabhā) in the body which he nominated therein to act as executors with Maharana Sajjan

Singh, the Ruling Chief of Udaipur as its President." Swami Dayanand appointed Mul Raj as the first President of the Arya Samaj, Lahore in 1877. Swami Ji entrusted him to frame the Principles of Arya Samaj, which are popularly known as the "Ten Niyamas of Arya Samaj", which a person signs when he joins the Arya Samaj.

Mul Raj was a man of vision. In order to rid the Hindu society of its age-old caste system and superstitions and to unite the Hindus under one fold, he framed the principles "The Ten Niyamas of Arya Samaj" so as to make them widely acceptable to the different sects and sections of our people hailing from different parts of the country. To emphasize this point, I quote again from Lala Lajpat Rai's book "The Arya Samaj":

"A comparison of these principles with those laid down originally at Bombay in 1875 lends weight to the suggestion that their revision was intended to keep all dogmas in the background and to free the Principles from all controversial matter. It is said in fact, that the object was to make the Arya Samaj as catholic as it possibly could be made without sacrificing its Hindu character."

Mul Raj believed in the personal freedom of man who became a member of the Arya Samaj. I cannot do better than quote the following extract from a lecture delivered by Mul Raj at Lahore in 1893 (See Appendix IV) :

"It is known to all that he (Swami Dayanand) founded the Arya Samaj on the Ten Niyamas (Principles or Articles of Faith). He required that to become the member of the Arya Samaj one should believe in the Ten Niyamas. If a man believed in the Ten Niyamas, the Swami thought, he could become a member of the Arya Samaj whatever his opinion on other subjects might be. He did not make it an essential condition for membership of the Samaj that a man should believe his translation of the Vedas to be correct, or the opinions expressed by him in his works to be sound He was never asked what he thought of the works of Swami

Dayanand and of the translation he was making of the Vedas or to state that he regarded Swami Dayanand to be infallible and his works to be free from mistakes. He was never required to sacrifice his freedom of thought and speech."

Mul Raj adds further :

"Nothing beyond these "Ten Principles" has any binding force.....If Swami Dayanand had introduced philosophical questions, doctrines and theories into the Articles of Faith of the Arya Samaj, he would have limited the number of men who could have entered it. He would have thus curtailed the usefulness of the Arya Samaj by limiting the sphere of its action and defeated his own object."

This book reveals as to what happened to the Arya Samaj movement in the years that followed the death of Swami Dayanand and why the Arya Samaj failed to unite the Hindus under one fold which the Swami ji had aimed to do. The lectures and writings of Mul Raj are published for the first time as appendices to this book which throw interesting light on the split in the Arya Samaj into two factions, what came to be known as the College and Gurukul Sections. It is an irony of fate that Mul Raj who did so much towards the foundation of the Arya Samaj and the D.A.V. Society, and worked for many years to establish these institutions became a silent spectator of the petty bickerings of the power-hungry individuals. Acharya Vishva Bandhu refers to this aspect in Appendix IX. It was the deep learning of Sanskrit and Hindu philosophy which gave Mul Raj inner strength and made him aloof, but not bitter against those who opposed him and his way of life.

Mul Raj played a most prominent role in many spheres in the Punjab for nearly half a century. Modern scientific education in the schools and colleges was his first task. As a founder member of the D. A. V. College Society and the Managing Committee and as a member of the Government

of India's First Education Commission, he played a notable part in building the infra-structure of modern English and Science education in the Punjab. Late Sant Nihal Singh, the well-known Indian Journalist, wrote in the "Tribune" dated 8th June, 1945, about the part played by Mul Raj in establishment of the English education in the Punjab (See Appendix XV (b)).

In the economic field, the Punjab National Bank Ltd. and the Lakshmi Insurance Company were the first Punjabi ventures which he helped to promote. As a social reformer, education of women and widow remarriage, uplift of the poor and the weak were some of the causes which were dear to him and for which he worked against great opposition from the caste-ridden rich Hindus of that time.

Not many people know that about 30 years before Mahatma Gandhi launched the 'Swadeshi Movement', Mul Raj had started the Swadeshi Prachārīnī Sabhā in the Punjab in 1893, and a few years later he started the publication of 'Swadeshi Vastu Prachārak' a weekly bulletin in Hindi and English, for encouraging the use of Indian handicrafts and other Swadeshi articles. He did all this silently by spending his own money, while serving as a Judge under the British Government. All his life he wore Swadeshi, used Swadeshi articles and brought up his children in the national tradition. Mul Raj was a self-made man, whose life was a saga of scholarly achievements, honest and forthright conduct in private and public life.

His autobiography is silent about the Gaddar and other revolutionary activities of Punjabi youngmen. The revolutionaries had his support and sympathy, because they were fighting for the freedom of India which was so dear to his heart, and for which he also toiled throughout his life in his own way. He always said that Arya Samaj movement which was responsible for spreading modern education in the Punjab, had played a significant role in ushering the spirit of "Nationalism" among the Punjabis.

Mul Raj made a notable contribution in furthering the study and research on the Vedas in the Punjab, by helping to establish Vishveshvaranand Vedic Research Institute at Lahore. He persuaded Vishva Bandhu, a brilliant Sanskrit scholar, 1st class First in M.A. from the Panjab University, to join this Institution as its Honorary Director. Acharya Dr. Vishva Bandhu has left behind a brief history of the part played by late Rai Bahadur Mul Raj in the foundation of the V. V. R. Institute which is published as Appendix IX to this book. In one of his communications to me Acharya Ji wrote : "In the days to come unbiased scholars will reconstruct the history of Arya Samaj on the basis of this operation of the Autobiography." Even to those who are only interested in the contemporary scene and the future progress of the country, this book provides valuable information and absorbing reading.

I would like to thank members of the family, specially Major General Dev Datt, O. B. E., Director of Medical Services (Army), Retired, son of Balwant Rai, grandson of the author's elder brother Lala Shiv Dayal, Ashok Nath, Managing Director Ashok Manufacturing Company (Private) Limited, Mrs. Vimla Beri, Mrs. Kamla Dev Datt, Dr. Upendar Nath, Mrs. Sheila Suberwal and Mr. Ashvini Kumar who have given monetary contributions to make the publication of this book possible. My Senior Personal Assistant Mr. H. L. Grover deserves special mention for typing the final draft and for assisting me in many ways with his suggestions to rearrange the text. I would also like to record my appreciation to the members of the V. V. R. Institute particularly Pandit Dev Datta Shastri, Deputy Director and Prof. Rattan Chand Sharma, who have spent so much of their valuable time in correcting the proofs, and for their help in publication of this book.

New Delhi

AJIT NATH*

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CHAPTER I

EARLY LIFE AND EDUCATION

1855—1878

I was born on the 26th of July 1855 at Ludhiana. The house where I was born stood near the Fort in what is now known as DARESI ground. The entire colony near the Fort was demolished during the Mutiny of 1857 (First War of Independence), under orders from the Deputy Commissioner. No compensation was paid to the owners. My father Lala Mahesh Das was employed as a Reader in the Court at Ludhiana. My mother's name was Kirpa Devi. I had two brothers Shiv Dayal who was senior to me by $2\frac{1}{2}$ years, and a younger brother, Sri Ram who was younger to me by 5 years. My father was only five years old, when my grandfather, Lala Jaswant Rai died, leaving behind his widow, two sons, my father and uncle Ishwar Das, and one daughter, Chand Kaur who was only nine months old. The children were brought up in poverty.

During the worst days of Mutiny my mother was advised by the Brahmins to go on pilgrimage to Hardwar to atone for the sin of having unintentionally caused the death of a calf. Accordingly, mother and I visited the sacred town under the supervision of uncle Ishwar Das. I remember my great grandfather, Lala Joti Mal vividly, who became a hunch back in his old age. As a little boy I used to jump and sit on his back. He had a small provisions shop in the Maliganj Bazar. On the opposite side was the shop of a goldsmith, near a well which was known as the "Neemwala well", as there was a Neem tree nearby. He used to live with his son Baba Harbans Mal. He used to go out occasionally towards the river-side, where madar (Akk) plants were growing in a sandy tract about a mile or two from habitation.

Once he went on a small pony to apply milk of Akk on his abdomen, as he said that he was suffering from skin trouble. With my elder brother I went with him. When returning he told us to ride on the pony as he thought that we were tired. We rode on the pony and made it run, notwithstanding his loud remonstrations to stop. When we came near the Maliganj Bazar, the pony ran round the old Church at the entrance of the Bazar. I and my brother fell down from the pony, but were not hurt. My great grandfather, Lala Joti Mal died at the age of 98. We accompanied his bier and rang cymbals according to the Hindu custom.

My father retired from service as a Reader in the Court at Ludhiana and went to Batala, where he got employment as a Reader. My younger brother Sri Ram was born there. My education began at Batala in a Maktab, Muslim School under a Moharrir (Mulla). There I learnt to read Urdu. Moharrir used to beat his pupils. One day he beat his own son mercilessly.

My father was transferred from Batala to Gurdaspur, and I joined a school there and started learning English. My father did not keep good health at Gurdaspur and soon returned to Ludhiana. He suffered for a long time from piles and got himself operated by a barber. After getting well he went to Hissar and took up the appointment of a Reader in the Courts there.

I remained behind in Ludhiana with my mother, and joined the American Mission School. Those days no fees were charged from pupils and books etc. were issued free by the Mission School. The boys were made to sit in the class in order of merit, the brightest one being at the head. The boys were promoted from the lower to a higher place on the basis of accuracy of their replies to questions put by the teacher from time to time. At the end of the year prizes were given to those who stood first in each class and certificates of qualifications were issued in different colours to all the students. The Deputy Commissioner of Ludhiana used

to give prizes at the annual prize distribution. The students of higher classes were examined orally for a short time in the presence of the Deputy Commissioner.

In my younger days I used to beat the boys of my *mohalla*. One day I had a quarrel with a member of my family and refused to attend school. My father was then at Hissar. On my mother's request Baba Butamal carried me to school. Mr. Bose was the Headmaster of the Mission School. He caned me severely. On another occasion I again quarreled with a member of the family, and was carried to the school by my uncle Ishwar Das, and was again caned by Shri Shamta Chand Bose—the Headmaster.

At Ludhiana we used to go to bathe at daybreak in the "Budha Darya" a branch of the river Satluj. This was the main course of the river before it shifted to Phillaur. We used to go to catch fire-flies which abounded in the reeds on the banks of the river. We played games such as Bichoo, Guli Danda, Tata Panga, Chudha Mai Chara, Sundi Khara (Hockey) with a ball of cloth (Sundi), etc.

When I was ten or eleven years old i.e., about 1865-1866, I went to Jwala Mukhi with my mother and uncle Ishwar Das for the "Mundan" ceremony of my younger brother Sri Ram, and my cousin Hira Lal with a "Sangh". The "Sangh" consisted of a number of families, who travelled on foot. The mules carried gunny bags full of clothes and provisions, sweets, etc., for the journey. The children and some of the ladies rode on the mules, perched on the bags. The "Sangh" moved by stages. The first halting stage was Phillaur. Everyone sang songs in praise of the "Devi" as the party marched. Food was cooked in the evening and we slept in the open under the starry sky. Cries of victory to the "Holy mother" would rend the sky from time to time. We passed through a forest near Phagwara which was said to be infested with robbers. We passed through Hoshiarpur and I could see the hills in the distance. We halted for a day at Chintpurni and then

reached Jwala-Mukhi where the "Mundan" ceremony was performed. A tiger was kept in a cage at the Shrine. A young goat was purchased and let loose in the compound. This was probably a relic of the sacrifice of goats at the ceremony. A drop of blood was drawn from the ear of the goat and applied to the forehead of the child. From there we visited Kangra and then returned by stages to Ludhiana.

At the age of about 12 years or so, a middle-aged Mohammedan, who appeared to be in the secret service of the Police, got acquainted with me at the shop of a Mohammedan cobbler in Maliganj Bazar, Ludhiana, where our house was situated. He told me that he could help me in purchasing ghee from a place near Ludhiana. I took a brass utensil and a few rupees and accompanied him. On the way he met an acquaintance. He related to him his exploits of pickpocketing and theft. He made me leave the brass utensil in a house in the village and took money from me promising to send ghee to Ludhiana after a few days. The brass utensil, the ghee and the money never came back. On my pressing him for the return of the money and the utensil, he said that if I accompanied him on the night of Diwali, he would pay me the money. I accompanied him to several places where gambling was going on and he paid me a few annas by taking from the winnings of gamblers. The Mohammedan cobbler (mochi) was called "sāin" in Maliganj Bazar. He used to be visited by men who wanted their wishes to be fulfilled. He used to give "Tawiz" (Charm) to wear and tell them to recite everyday some words for the accomplishment of their evil designs.

In the Mission School Ludhiana, I had a class-fellow belonging to Ramgarhia caste. His father was a rich man and owned several Kothis. Guru Ram Singh of the Namdhari Sect, nicknamed "Kukas", sometimes came to Ludhiana and stayed in his house. The Guru's headquarters were at Bhaini in the Ludhiana District. My class-fellow used to tell me of the religious fervour of Namdharis and the enthusiasm with which they sang "Bhajans",

At the age of about 12 years my mother once asked me to bring 8 annas worth of Moong Dal from the grain market. Those days grain was cheap. For 8 annas I got 20 seers of Moong which I had to carry on my head. It was with great difficulty that I could bring the load home.

My marriage was solemnised when I was about 12 years old. The marriage party went from Ludhiana to Nurmahal by bullock-carts. A day after my wedding, the marriage of my younger brother Sri Ram was also solemnized with the younger sister of my bride. When our marriage party reached the residence of the bride's family, my relatives showered silver coins to be picked up by the poor. Our father ran into debt for spending beyond his means on our marriages. My bride was the daughter of Lala Ram Dayal of Nurmahal who was a cloth merchant and moneylender. Those days coarse khadi cloth was made in the neighbouring villages, bundles of which were exported by my father-in-law, Lala Ram Dayal, to Afganistan.

About 1867, my elder brother decided to take up service to help our father who was in debt. He obtained the post of Time-keeper at Phillaur in the Railway Workshop on a salary of Rs. 15 or 20/-. My brother got disgusted with the job and returned to Ludhiana and rejoined the Mission School.

In the Mission School we had to learn the Bible in English by heart, and to attend prayer service every morning in the School Hall where rolls were called. On every Sunday evening we had to attend Mission Church. I regularly got prizes for efficiency in Bible studies. Our teacher was generally a Christian convert and the New Testament was taught. Among the teachers in English was Lala Hari Ram who had passed the Matriculation Examination of the Calcutta University. He was a bachelor. He used to take about a month's leave every year and travel in the country. After leaving service he went to England where he died as a beggar. He was a disciple of Pandit Shraddha Ram of

Phillaur and used to keep a small photograph of the Pandit with him, and look at his picture even when teaching the classes. In the evening he used to worship "Thakurs" and offer food to them, and eat the same after that. With some school boys I used to attend the worship and sing bhajans at that place. He was a vegetarian and I came under his influence and became a vegetarian for a couple of years.

My elder brother Shiv Dayal was 2 years senior to me at the Mission School Ludhiana. At the end of 1868 he passed the Matriculation Examination of the Calcutta University, standing first among the Punjab students. He then moved to Lahore to join the Mission College which was located in the Rang Mahal. I also accompanied him and joined the 2nd class in the Mission School which was also located in the Rang Mahal, Lahore. Those days the highest class was called class I and the successive lower ones were designated as classes II, III, IV, etc. From Ludhiana to Beas we travelled by "yakkā" (horse-carriage) as there was no Railway line upto Beas. At Beas I saw railway engine and carriages for the first time. The 3rd class carriages were double-deckers. We reached Lahore in the evening, and lived for a week in the barracks for students in the Christian Mission compound near the Lahore Railway station. A person named Ranet was living in one of the rooms as an orphan boy. He said that his father was a well-to-do man, and that he was kidnapped as a child on account of jewels which he was wearing. The holes in his ears showed that he must have had rings in his ears. Later he left Christianity and embraced Islam.

From there we moved to a shop in "Landā Bazar" where we lived for about a month. Our uncle Ishwar Das joined us there. From there we moved to a house in "Chūnā Mandi". We lived on the third storey, and on the ground floor of this house was a workshop run by a Sikh who used to cast utensils of "bharat" (an alloy of copper, zinc and tin). I used to watch the casting of utensils. First a mould was made on which wax was spread of the thickness

of the utensil to be cast ; this was covered with clay and dried. Then it was heated and wax came out. Then liquid "bharat" metal was cast into the hollow. He used to tell us that as a youngman during the Sikh rule he was employed in a foundry where guns were cast. In the second storey, three brothers, Kanhaiya Lal, Mohan Lal and Jai Kishan, lived with their uncle. Many years later I met Kanhaiya Lal at Gujranwala where he was working as a Pleader. The younger brother Jai Kishan rose to be a Rai Bahadur and Vakil of the British Government attached to Jammu and Kashmir State.

A month or two after I joined the Mission School, the annual prize distribution was held. The Lt. Governor of Punjab presided over the function and Lala Thakur Das who had passed the B. A. examination of the Calcutta University from the Mission College at the end of 1868 was given prizes at this function. The Boarding House of the College consisted of only one room in the upper storey of the Rang Mahal Building. Here only three Muslim students lived. We were living in a small house in the Patāshian Wāli Gali and our mother was living with us. During this period Amir Sher Ali of Kabul visited the Punjab and met the Viceroy of India at Ambala. On one occasion I saw a European riding a bicycle for the first time. I was standing on the top of the kiln which was situated near the Simla Pahādi and he was going towards the Government House, Lahore. In 1869, after staying for a few months in Patāshian Wāli Gali, we moved to Chiri Maran Ki Gali which is located between Lahori and Mori Gates. After a few months we moved again, this time to a house in Macchi Hatta belonging to Captain Moti Singh who had been a Commander of Sikh troops at the time of Maharaja Ranjit Singh. He was an old man then when we lived in his house. When I was residing here, I saw the Holi processions passing through the bazar. One such procession consisted of students of the Medical School, several of whom were drunk. They held bottles of liquor in their hands and were singing

very obscene songs. From time to time one of the students in the procession would lie on his back in the bazar and others would gather round him and sing obscene songs. They also occasionally fought with the shopkeepers and the passers-by on whom they threw mud and filth.

In the Mission School Rang Mahal, I took up Arabic and gave it up after a few months. In the Matriculation examination my second language was Urdu, and the other subjects were English, Mathematics, History and Geography. During 1869 at the end of every month class examinations were held in which I regularly stood first and earned prizes of Rs. 4 or 5 each.

In the summer of 1869, cholera broke out in Lahore. Mr. Henry, Principal of the Mission College died of cholera. On account of the epidemic, Mission College, Government College and the two schools were closed down and students left for their homes. At Beas we alighted from the train. We had to pass three days in quarantine on the western bank of the river Beas. There were no tents or huts for the passengers; we had to live in the open. Atta (flour) which we had to purchase contained sand. The clothes had to be disinfected, but the man incharge was satisfied in taking one garment from each individual and soaking it in a pan full of red solution, probably Potassium Permagnate. This was considered sufficient disinfection. There were three stages of quarantine, and we had to move from one to the other and then got into flat-bottomed boats and crossed the river Beas. Eventually, my mother, brother and myself reached Ludhiana. After staying there for about two months we returned to Lahore early in October.

My brother Shiv Dayal and other students had to join Government College, Lahore, which was then located in Raja Dhayan Singh's Haveli in Hira Mandi, because after the death of the Principal Mr. Henry, the Mission College had to close down. Barkat Ali of Ludhiana, cousin of Hashmat Ali, father of Mian Abdul Hayee one of the Ministers in the

Punjab, was a friend of mine. Once in 1869 when I was walking with Barkat Ali in Hatti Hava Bazar, he got accidentally hit on the head while passing near a man who was splitting wood with an axe. Barkat Ali bled profusely. I had to take him to the Government Hospital which was then housed in a spacious building which had been used as stables of Raja Dhyani Singh during the Sikh rule.

In 1870, the system of giving monthly prizes was discontinued. I had to take up work of teaching English in the Branch School in the evenings. When I was in the Rang Mahal School Reverend Mr. Foreman, Principal of the Mission School and College, one evening made the students see the planet Venus through a telescope. It appeared like a crescent of the moon. I had very poor health those days. I vividly remember the dull pain I used to get those days while walking. In the end of October 1870 I suffered from fever. To recoup my health I had to give up vegetarian diet. In November 1870 I appeared in the Matriculation examination of the Calcutta University. I had no woollen coat to wear in the winter season. We had no money for paying fees for the Matric and F.A. examinations. So we had to pledge some ornaments of our mother to raise money for paying the examination fees. I had an old coat of "Banet" of my father, which I re-fitted to myself with my hands. As the coat was old, I put on it a white coat of "mulmul" and in that dress appeared at the examination.

The Matriculation examination of the Calcutta University was held in Raja Dhyani Singh's Haveli (Mansion) at Lahore. The Intermediate examination was also held there in December 1870. After the examination I wrote solutions of all the exercises in Barnard Smith's Arithmetic, and was awarded a prize for this work. I passed the Matriculation examination of the Calcutta University and stood first among the candidates from the Punjab. My elder brother Shiv Dayal passed the F.A. examination in First Division and was awarded a scholarship of Rs. 25/- per month.

After passing the Matriculation examination I joined the Government College, Lahore. I took up English, Mathematics, History, Philosophy and Sanskrit for the F.A. examination. The Principal of the Government College was Dr. G. W. Leitner, M.A., Ph.D. The college was located in Raja Dhyan Singh's Haveli. Pandit Bhagwan Das taught us Sanskrit. Dr. Rebsch Stool-nagal was the Professor of Philosophy and Logic. Mr. Sagar Chand used to teach Ancient History. Later a title of Rai Bahadur was conferred on him. Dr. Leitner used to teach us English. Mr. Ghosh and Mr. Lindsay used to teach us Mathematics. When Mr. Leitner became Inspector of Schools, Mr. Pearson became the Principal. He was a great disciplinarian. In his time examinations were held every week in two subjects. Mr. Pearson required the students to translate half-page or so of the Text-book of second language into English. He would take the exercise book home and return the copies after making necessary corrections.

The teacher of Persian and Arabic was addressed as Maulvi. The College was shifted from Raja Dhyan Singh's Haveli to a building on the Mall opposite the Commercial Buildings. My elder brother Shiv Dayal and my younger brother Siri Ram were given a room on the first floor of the building. On the ground floor classes were held. Ganga Ram who later became an engineer and donated lacs of rupees in charity, and was awarded a knighthood, lived in a room on the second floor. Some of the students were living in the outhouses of the building as boarders. The kitchens were also situated in the outhouses.

For the first time in the history of the College, parallel bars, horizontal bars, a pole with long ropes for running were set up near the building to enable the students to take exercise. My brother Shiv Dayal was appointed Superintendent of the Boarding house, on an allowance of Rs. 10/- per mensem.

In the spring of 1871, Mr. Pearson was appointed officiating Principal of the Government College, and Oriental College. The Oriental College with its hostel was located in the house of Raja Dhyan Singh. This house was later demolished and on its site a small garden known as Hazuri Bagh came up. Pandits preparing for Sanskrit examinations, Munshis preparing for Persian examinations, and Maulvis preparing for Arabic examinations of the Punjab University College, used to live in the Boarding house of the Oriental College. In the summer at mid-day Mr. Pearson used to walk without an umbrella from Government College to the Oriental College. The Government College debating Club met once a week in the evening. Mr. Pearson as the President of the Club attended the meetings punctually.

When my mother returned to Lahore from Ludhiana, we shifted from the boarding house of Government College to a house which we hired in Amir Ali Gali and then to a house in the Beli Ram's Gali. In the rainy season there were heavy showers. One morning students living in the city went in pouring rain to the College, and their clothes were drenched. Mr. Pearson on seeing the wet clothes of the students, closed the college and allowed the students to go home. When he noticed that students had attended the College punctually in pouring rain, he told us that when it rains heavily in the morning, we should come to the college after the rain stops. Milkha Ram, a student of my college, was assaulted in the bazar by an Anglo-Indian. The students made a representation to the Principal, requesting him to take necessary steps to protect the students from such assaults. He authorised Milkha Ram to launch a case and engage a pleader, whose fees Mr. Pearson, the Principal paid from his pocket. The Anglo-Indian was sentenced by the Court to pay a fine. A student living in the city fell ill, Mr. Pearson took a doctor to visit the student. Once I asked him to recommend a book for private study. He recommended Tom Brown's School Days.

When I took up Sanskrit, I did not know even the Devnagri characters. Kumar Sambhava and Raghu-Vamsh of Kalidas were prescribed for Sanskrit examination of the Calcutta University, and Punjab University College. In March or April 1872 F. A. examination of the Punjab University College was held. I passed it in First Division, standing First among the Punjab students. In those days the candidates after passing the F. A. examination could apply for admission to the Thomson Engineering College, Roorkee. My brother Shiv Dayal, who was reading in the fourth year class, applied for admission in the summer of 1872. He also asked me to apply for admission. Accordingly, I applied and received intimation that I would be admitted. I was then getting a scholarship of Rs. 35/- for having passed the F. A. examination of the Punjab University College. I was informed by the College authorities that I would continue to receive Rs. 35/- P. M., if I joined the Roorkee College. The Roorkee College used to pay Rs. 56 P. M. to their students.

When the time for joining the Roorkee College came I changed my mind and continued my studies in Government College, Lahore. My brother Shiv Dayal joined the Roorkee Engineering College at the end of 1872. Ganga Ram, afterwards Sir Ganga Ram, was a class-fellow and a good friend of my elder brother Shiv Dayal. In the summer of 1873 Shiv Dayal was granted a certificate of Assistant Engineer even though he had not yet completed the full course of two years.

In those days, engineers were badly needed for relief-work in the famine-stricken areas of Bihar. So my uncle Lala Ishwar Das who had been living with my brother Shiv Dayal at Roorkee accompanied him to Santhal Parganas where my brother was posted on a salary of Rs. 250/- P. M. My younger brother Siri Ram who was 5 years younger to me came to Lahore and joined the Mission School in 1869. Even in the lower classes he had a good knowledge of

English and spoke it fluently. One could only appear in the Matriculation examination if one was sixteen years old or above. As Siri Ram was only 14 years old he had to join the Oriental College and study Sanskrit and Persian. He appeared in the *Prajña* examination of the Punjab University College at the end of 1875. I was in Calcutta at that time and went to see Pandit Mahesh Chandra who was one of the examiners of *Prājña*. In the course of conversation he said, there is a student of Oriental College Lahore named Siri Ram who had translated Hindi into Sanskrit in prose and poetry. I remarked that he was my younger brother.

In the spring of 1871 when Dr. Leitner was Principal of the Government College, I expressed to him my desire to study Physics and Chemistry. At that time there was no provision in the Government College for these subjects. They were taught in the Medical College. Some other students of the Government College also expressed their desire of studying these subjects. Dr. Leitner accompanied us to the Medical College which was then housed in barracks built during the reign of Maharaja Ranjit Singh.

The building of the Government College Lahore stands on the site of demolished barracks. At that time the building which is now used as a Gymnasium was a church. The building where the Principal resides was the Dak Bungalow. Dr. Centre was the Chemical Examiner of the Punjab and was also the Professor of Chemistry in the Medical College. Dr. Leitner arranged with Dr. Centre that I with other students should be allowed to attend lectures in Chemistry and Physics. We had to pay no fees for attending the classes. Dr. Leitner was present in the class-room and heard the lecture of Dr. Centre and remarked at the close of the lecture, that if he would have been young and if he had spare time he would attend these classes. I continued to attend the classes for three years, as long as the Medical College remained situated in those

barracks and also when it was shifted to a two-storeyed big house which was situated on the plot opposite the present Mayo Hospital. Other students of the Government College who had started attending lectures of Dr. Centre with me, dropped out one by one. I alone was left. I used to be examined along with the other regular students of the Medical College. As I used to get high marks, I was a pet pupil of Dr. Centre.

In those days students whose standard of education was not higher than the Middle School were admitted to the Medical College on passing a special examination. The late R. B. Dr. Beli Ram was my classmate for one year in the Chemistry Class of the Medical College. The late Dr. Fateh Chand, who afterwards became Civil Surgeon of Ludhiana, was also my classmate in the Chemistry Class. He took to drinking and died at an early age. Govind Ram whose general education was very limited was the Laboratory Assistant under Dr. Centre, but his knowledge of Physics and Chemistry was very extensive and accurate. He was trusted by Dr. Centre. When Dr. Centre was lecturing, Govind Ram sometimes used to boil contents of stomach etc., of medico-legal cases in a separate room, and bring the contents in a test-tube for showing its action to Dr. Centre. When later in life I became a Magistrate and then a Session Judge, I would find the report of the Chemical Examiner in the medico-legal cases with a certificate that the contents of the stomach remained under the personal supervision of the Chemical Examiner. This used to remind me of Govind Ram who used to bring the test-tubes from a separate room to show to the Chemical Examiner.

When I was attending the Chemistry classes, I once visited the dissection room of the Medical College which at that time was situated at the present site of the Government College. I saw dead bodies cut up into pieces. The stench in the room was awful. I got headache in the evening and could not muster courage to go into the

dissection room again. The building to which the Medical College was later on shifted was situated opposite the present Mayo Hospital. It belonged to Dewan Ratan Chand Darhiwala. It was sold afterwards to Dewan Lachminarayan for about Rs. 30,000/-. He sold it to Munshi Gulab Singh for about Rs. 23,000/-. It came to the share of Lala Lal Chand son of Munshi Gulab Singh.

In the beginning of 1873 when I joined III year class, Narayan Das, Dhyan Singh and Ladha Ram were my class-fellows. The last two left the Government College after a few months and joined the Roorkee Engineering College, and both became Engineers. Narayan Das took A and B courses of Mathematics and Persian. I took up Sanskrit, A course of Mathematics and Persian, but I used to read the B course along with Narayan Das. I took up also History of India and England, and Philosophy. When I had time from my lessons in 'A' course I used to study the lessons in 'B' course also which Narayan Das was trying to understand from Mr. Lindsay.

One had to take up five subjects in the B. A. Examination ; 1. English, 2. a Second Language, 3. Mathematics, 4. History, and 5. Philosophy. Alongwith the subjects of the B.A. Examination I was preparing for the M.A. Examination also. The Principal of the Government College at that time was Dr. Lindsay, who used to teach English and Mathematics.

In 1872-73 a small Kothi belonging to Lala Chota Lal situated in a lane of Anarkali was hired by the College as a residence for boarders. Ram Dayal and Sagarmal, who were living in this house were in IV class, and Kirpa Ram, their class-mate was residing in an outhouse of the Kothi of Dr. Rahim Khan which was situated near Chhaju Bhagat ki Samadhi.

In 1873, for some months I was living in the Kothi (Bungalow) of Lala Chota Lal along with my younger brother

Siri Ram, my cousin Hira Lal and a friend Kishan Chand. The last two joined the Medical College, Lahore by passing a special admission examination. Kishan Chand had passed the Matriculation examination, but Hira Lal had not. My brother Shiv Dayal who was then in the Thomson Engineering College, Roorkee came during a short vacation to Lahore. He had been inspired by patriotic ideas instilled into him by a Bengali classmate. These ideas also made a mark on me.

In the summer of that year, a marriage party came to Lahore from a town in U. P. This marriage party wanted to hold a nautch (Mujra) in the compound of the Kothi where I was living as a boarder. All the boarders gave their consent. When the dancing started, the boarders wanted to occupy the front seats, which gave rise to a quarrel. A fight ensued between the members of the marriage party and the boarders at about mid-night. The marriage party was forced out of the Kothi with the dancing girls and the musicians. The boarders then broke some window panes to create evidence that they had been assaulted, and at that late hour went to the house of Mr. Lindsay to report the matter. The matter was hushed up.

In the summer of 1874, my father fell ill at Hissar. My mother was also there. I reached Ludhiana and proceeded further to Delhi by train accompanied by Sharma Misar who had come from Hissar to fetch me. There was no Railway line between Delhi and Hissar. We travelled by "Yakka" (Horse cart) to Rohtak which is about 40 miles. After spending the night in a sarai, we proceeded to Hissar in a "Yakka". It was very hot, the land was parched by the sun. On the way we felt thirsty. We saw a well by the road side. When we started to draw water from the well, we were told that the well was sunk by a butcher, and therefore, its water was not fit for drinking by a Hindu.

I found my father at Hissar, drinking wine the whole day and passing sleepless nights. He was not attending the

Court, he was on sick leave. One day he took me to the Deputy Commissioner's house and introduced me, and said that I would like to get a scholarship to go to England. After a few days we started back for Ludhiana. We came via Sangrur and Malerkotla. We had to engage "Bagaris" (guides) to show us the way through the sandy wastes and the villages. At Sangrur we halted in the house of a Hindu. A Muslim "Māshki" (water-carrier) came with the skin full of water and a forked stick in his hand. He stood outside the kitchen, lifted the lids with the forked stick and filled the water-pitchers. This was something new for me. A Muslim supplying water to a Hindu house. This was the practice followed in this area. The water was scarce and the wells very deep. Water was drawn by "charas" or leather bags pulled by pairs of oxen. At Malerkotla, my mother's sister was living, who entertained us. I left my father and mother at Ludhiana and returned to Lahore after an absence of about ten days from College.

I passed the vacation of 1874 in the boarding house located in the outhouse of Dr. Rahim Khan's kothi. Bishamber Das Kochhar, the nephew of Narayan Das, my class-mate was a student of the Government College and was living in the adjoining outhouse. In 1873 and 1874 Tulsi Ram, father of Bihari Lal Shastri came for studying Statistics and Dynamics. I used to translate from the book and he used to write the same in Hindi. Mela Ram, son of my father's sister was also with me at the Kothi of Dr. Rahim Khan. He was attending a school at Lahore.

One day Amir Chand was sitting with me in my room. Our cook was giving the account of the sum spent on vegetables etc. He gave an item of two annas, spent for purchasing turnips. Amir Chand on hearing this remarked "Do you keep a buffalow for which turnips of two annas are required?" In those days for two annas many seers of turnips could be had in the bazar. In this way we were

robbed by our cook. The cook did not feel ashamed and said that turnips were needed as vegetables for the Baboos and were costly. Mela Ram used to go with the cook to make purchases. The cook wore golden earrings and fine clothes acquired by robbing us. He looked like a Baboo and Mela Ram looked as if he was his servant.

In my room I hung up the following motto in block capitals : "Catch your moments as they fly". My object in hanging the paper was that other students should not waste my time in talking. I used to go to the house of Mr. Lindsey during vacation for his help in studies.

In November 1874, I sat for the High Proficiency in Arts Examination of the Punjab University College. It was equivalent to the B.A. Examination of the Calcutta University. When the examination in English, Sanskrit, History, Philosophy and Mathematics was over, Mr. Parkit the Registrar of the Punjab University College, asked me late on Saturday whether I would like to appear on Monday in Political Economy. I said, I had not taken up the subject. He observed that he would allow me to appear in the examination, if I liked. (The examination was held at Robert's Institute where the Law College is now situated. The Punjab University College was situated at the site of the present Public Library). I had't read any book on Political Economy upto that time. That evening I borrowed Fawcett's Political Economy, went through it on Sunday and appeared in the examination on Monday. Mr. Cowdery I.C.S., the examiner, gave me about 90% marks. in the paper. I passed the High Proficiency examination with credit.

Towards the end of November 1874, I went to Calcutta with Niranjan Das, my class-fellow, to appear for the B.A. examination of the Calcutta University. We travelled by third class. We did not stop anywhere on the way. At Allahabad railway station we purchased guavas. We had not seen at Lahore as big and as round guavas as we saw at

Allahabad. We reached Calcutta about a week before the examination. We put up in a Hindu hostel in Lal Bazar. My father was at that time in Calcutta, staying with Hira Lal, Ram Singh and Krishan Singh, who were apprentices in the Geological Survey of India, in a big house in the city. The Bazar was extremely dirty. My father had gone from Ludhiana to Santhal where my elder brother was posted as an Engineer in connection with the famine relief work. My uncle, L. Ishwar Dass, was also with my brother. From there my father went to Calcutta. There he gave up drinking and regained his normal health.

On arrival at Calcutta, I got dysentery. Babu Musum Das was the Superintendent of the Hindu Hostel. He was a very sympathetic gentleman. When he learnt that I was suffering from dysentery, he told me not to be worried and that I would be cured of the dysentery very soon. He brought for me sweets made of Bilva (*Aegle marmoles*) fruit. I took them for two or three days and was cured of dysentery. All the Bengali boarders possessed mosquito nets ; so we also purchased them. Like other boarders we used to get rice, dal, vegetables and fish, half of a lime and milk with our meals. At our request chapaties made of very fine flour were supplied. My father used to bring me every evening almonds and raisins. I made friends with the Bangali boarders who were students of different colleges. Some of them used to tell me that they took meals in English hotels and enjoyed them very much.

The B.A. examination was held in the Senate Hall. When the examination was over, I went to see Mr. Sutcliffe the Principal of the Presidency College and the Registrar of the Calcutta University and delivered to him a letter of Mr. Lindsay, the Principal of the Government College, Lahore.

Along with my application for the M.A. examination which was to be held in the beginning of January, Mr. Sutcliffe told me that he would take my fees for admission

to the M.A. examination. About a week before the M.A. examination, I went to the Registrar's office in the Senate Hall. Mr. Sutcliffe referred to the lists of marks from the different examiners and told me that I had passed in all the subjects. He said that he had not yet received the result from the Sanskrit examiners. He gave me a letter addressed to Mr. Kalinath Banerji and Pandit Mahesh Chander Nyaya Ratna, the examiners in Sanskrit. They opened the letter and noted the marks I got in the Sanskrit paper and closed the cover and gave it to me. I gave the letter back to the Registrar. He opened the cover and told me that I had passed the B.A. and took from me the fee for the M.A. examination in English. After a few days, the result of the B.A. examination was received from the office of the Registrar. As I knew my result, I had no anxiety ; those who failed got very much depressed. I passed the B.A. examination in the First Division.

From Calcutta I went to Santhal with my father to meet my elder brother. There I was telegraphically informed that I had passed the M.A. examination. I saw there an abandoned coal mine. The people of that place were of dark complexion and they were like the "Bhils". They used big bows and arrows for hunting. I saw their dances in which men and women took part. There I used to work with my brother in surveying the land. I received an intimation from the Punjab University College that I had been appointed Alexander Fellow as well as teacher in English, Mathematics, History and Sanskrit in the Oriental College, Lahore. I returned to Lahore and joined the Oriental College. Krishan Chand, Hira Lal, Mela Ram and my younger brother all had left the boarding house. After a few weeks we shifted to the "Chaubārās" of Lala Nihal Chand, near Brahma Samaj Mandir in Anarkali Bazar, Lahore.

The Oriental College was then located on the first floor of the shops adjoining the Christian Church or American Mission in Anarkali bazar near the Police post.

One of my pupils in the Oriental College was Bihari Lal Shastri, son of Tulsi Ram of Jullundur, who was also in the Oriental College along with his son when the college was situated in the "Haveli" (Mansion) of Maharaja Kharak Singh, which has now been dismantled. The wooden carved doorway of this "Haveli" is kept in the museum at Lahore. My other pupils were Mathura Das, Ram Rakha and Ganesh Datt. The title of Mahamahopadhyaya was conferred on the last mentioned. As Alexander Fellow of the Punjab University College and Assistant Professor in the Oriental College, I used to attend the Government College as a student and prepare for the Prem Chand Roy Chand Studentship of Calcutta University in English, History, Philosophy and pure and mixed Mathematics. I used to read English with Dr. G. W. Leitner; History and Philosophy with Dr. Stulpnagar and Mathematics with Mr. Lindsey. I went to Calcutta in January 1875 and appeared in the examination. I was not selected for the Prem Chand Roy Chand Studentship, nor was any other student that year.

In the year 1875, Dr. Brij Lal Ghosh, Assistant Surgeon used to live in a house in the Dai Bholi Ki Gali. In a small room on the ground floor, some of us used to meet in a club in the evenings. Papers on different subjects were read. I once read a paper on Religion.

In 1875, my wife died. In 1876, my father, Lala Mahesh Das, died at Phagwara, my mother's home town. He died in a room in the Sarai of Phagwara, which was then in the possession of Gopal Chand, my maternal uncle, a lessee for the year. He died of profuse vomiting and purging.

Before passing the Matric examination of the Calcutta University when I was living in the house in Machhi Hatta Bazar, I and my elder brother Shiv Dayal, went one evening to the Brahmo-Samaj which was then situated in the upper flat of a house in Pari Mahal Bazar. The Bhajans sung at that moment made a great impression on my mind. I do not now remember if on any other occasion also, I attended

the weekly meetings of Brahmo-Samaj or any other religious institution before passing the Matriculation examination or the F.A. examination.

After passing the F.A. examination, I used to attend the weekly meetings of the Satya Sabha. At first the weekly meetings were held in a house in Bal-Mata Ki Gali. The Satya Sabha was organised by Lala Bihari Lal who was employed as a Draftsman in a Government office. He was the author of a number of bhajans in Punjabi which were published in a booklet. After Some time the Satya Sabha was shifted to a house between Machhi Hatta and Chowk Lohari Gate. The house was purchased for the Satya Sabha. The trustees were Lala Bihari Lal, Lala Sain Dass, Lala Amir Chand and Pandit Bhanu Datt. I used to induce some of my classfellows and other college students to attend the weekly meetings of the Satya Sabha, which were held in the evenings after sunset. The proceedings consisted of bhajans and Katha from the Shastras and sermons. A Primary School was also started in the Satya Sabha house. Pandit Bhanu Datt used to deliver the sermons. Pandit Shradhā Ram of Phillaur used to deliver lectures and sermons occasionally. In early part of the year 1875 I had passed the M.A. examination, the rules of the Sabha were framed in which I took active part. The Sabha was to consist of three departments : religious, social and educational. Pandit Shiv Narain Agnihotri, a teacher in the Government School, Lahore was appointed Secretary of one department. He started a monthly journal, the Hindu Bandhav. Pandit Shiv Narain, after some time, left the Satya Sabha and joined the Brahmo-Samaj. After some time he left that too, and organised the Dev Samaj. Lala Bihari Lal and Pandit Shradhā Ram fell out and wrote sarcastic verses full of insinuations against each other.

In the spring of 1875 an Educational Durbar was held at Delhi in which Lord Northbrooke, the Viceroy of India, gave away the prizes. I received an invitation from Maj. Holroyd, the Director of Public Instruction, Punjab, to

attend the Durbar for receiving my prizes for securing good marks in the B.A. and M.A. examinations of the Calcutta University and high proficiency in Arts examination of the Punjab University College. I attended the Durbar which was held in the Municipal Hall, Delhi. I put up in the house of Lala Jeth Mal, Treasurer of Ludhiana Treasury whose grandson, R. B. Rangī Mal, rose to be a Sessions Judge. The people of Delhi are in the habit of taking chillies with their food. I had to take the same food. Not accustomed to chillies, I got fever and motions. In the Educational Durbar, I got gold Medals and a Purse of Rs. 300/-, out of which I purchased from the Government Book Depot, Lahore, Monier William's Sanskrit-English dictionary published in 1819. The book was published by the India Office. I purchased the book for Rs. 88/-. A reprint of the same book was later on published at Benaras.

On my way back to Lahore I halted at Ludhiana, for a day. Dr. Gokul Chand who was then Assistant Surgeon in charge of the Hospital came to see me. At Lahore, Dr. Brij Lal Ghose, Assistant Surgeon, had examined me, and was of the opinion that I was developing Phthisis and advised me to take Cod liver oil. I took a few bottles of the oil. It was very nauseating and it impaired my digestion.

In 1876 I again began preparing for the Prem Chand Roy Chand Studentship in the same subjects. I met Col. Holroyd, the Director of Public Instruction, Punjab and represented to him that my duties as a teacher in the Oriental College were not helpful to me in preparing for the Prem Chand Roy Chand examination. I requested him to give a post in the Government College, Lahore, where teaching will be useful to me for success in the examination. He promised to give me the post of Assistant Professor in the Government College. After some time he told me that Sir Robert Egerton, the Lt. Governor of Punjab, had taken him to task for offering me the post of Assistant Professor in the Government College, Lahore. He said that Lt,

Governor was not in favour of depriving the Oriental College of my services.

As my duties in the Oriental College interfered with my preparations for the Prem Chand Roy Chand Studentship, I had to take leave for six months and devote myself whole-heartedly to the examination. I was declared successful in all the three subjects and was awarded the studentship for five years of the total value of Rs. 8,000 to be paid in monthly instalments of Rs. 133. Babu Ratan Lal was awarded the same studentship for four years on being considered next to me. In those years, a student who had passed the M.A. examination of the Calcutta University was allowed to compete for the studentship upto eight years after the Matric examination. I was at Lahore when a telegram to the address of Mr. G. W. Leitner was received from the Registrar of the Calcutta University informing him of my success. I received the telegram from the telegraph office, read it and went to Dr. Leitner, who was then living in the building which is now used as the office of the Registrar of the Punjab University. Dr. Leitner and his wife were at lunch. I went upto him and delivered the telegram. He was very much delighted at my success. At that time Prem Chand Roy Chand studentship was the highest academic distinction one could secure in India.

After winning the Prem Chand Roy Chand studentship, I went to Peshawar to see my elder brother, Shiv Dayal, who was surveying and plotting the narrow gauge railway line from Jhelum to Peshawar. Kazi Mohammad Aslam, who afterwards became the Deputy Commissioner, was then employed as a clerk in the office of the Superintendent of the Police. He used to come to see me. He was known to me as he was for sometime a student in the Government College, Lahore. At Peshawar, I used to take Kabab and Bakar Khani sold by a Hindu baker, as it was considered to be the most delicious food of Peshawar. After about a month, my brother left Peshawar for Murree. From Peshawar to Attock we travelled by "Shikrum" as we did

not want to stay on the way, the road being considered not very safe. In the previous years when my brother was at "Murree", one evening Neem Shah, a notorious Pathan decoit with his followers raided and looted the bazar and escaped before the Military could arrive from the cantonment only a few hundred yards from the scene. My brother had written to me about the raid in his letters, when I was preparing for the Prem Chand Roy Chand examination. I had shown the letter to Dr. G. W. Leitner. He extracted some sentences from the letter and published them in the 'Indian Opinion' which was then under his control. Later it was incorporated with the newly started paper, 'Civil and Military Gazette, Lahore'.

CHAPTER II

THE ARYA SAMAJ¹

After winning the Prem Chand Roy Chand scholarship of the Calcutta University, I was staying at Murree in the beginning of the summer of 1877, with my brother, the late Lala Shiv Dayal B.A., then Assistant Engineer, and preparing for the Pleadership Examination. The late Rai Bahadur Daulat Ram, who was at that time Superintendent of the office of Post Master General, Punjab, came to Murree from Lahore. He was full of enthusiastic admiration for Swami Dayanand Saraswati, who was then at Lahore. Swami Ji's discourses had made a deep impression on his mind. I used to meet the Rai Bahadur almost every day. He was never tired of speaking about Swami Dayanand and his lectures. He gave me to read two or three issues of Swami Ji's 'Veda-Bhāshya-Bhūmika', which he had brought from Lahore. I was then about 22 years of age. I made up my mind to see Swami Ji. I left the cool and bracing air of the hills of Murree and came to hear Swami Ji. In those days there was railway line only from Lahore up to Jhelum. I did part of the journey by tonga and from Jhelum to Lahore by train, reaching Lahore in the afternoon. I went the same evening to listen Swami Ji, who was then staying in Doctor Rahim Khan's Kothi, which was situated between Chhajju Bhagat's Samādhi and Dissection Hall of King Edward Medical College. Now there is a lawn at that site. When the

1. This Chapter forms part of the article under the heading "The Foundation of the Arya Samaj by Swami Dayanand Saraswati" which was written by the author for the Dayanand Commemoration Volume, Ajmer, 1933, edited by Har Bilas Sharda. Har Bilas Sharda did not publish it in its entirety. Only two non-controversial pages were published. For the rest of the article see Appendix I. (Ed.).

lecture was over, I was introduced to Swami Ji. After this I used to see Swami Ji almost every morning and listen his discourses every evening when he was at Lahore. Before coming to Lahore, Swami Ji had founded Arya Samaj at Bombay and framed Arya Samaj Niyama-Vyavasthā.

In the beginning of January 1877, Swami Dayanand Saraswati was at Delhi.¹ From there he came via Meerut to Ludhiana. At Ludhiana he met Munshi Alakh Dhari. At the beginning of the summer of 1877, Swami Ji was invited from Ludhiana to Lahore by some members of the Brahmo Samaj and other public-spirited men. They secured for his residence, a part of a building in Rattan Chand Dhariwala's garden. When Swami Ji began to deliver his lectures against idolatry, Diwan Bhagwan Das Darhiwala, proprietor of the garden, who was an orthodox Hindu, did not allow Swami Ji to reside in his garden. Then the kothi of Khan Bahadur Rahim Khan, where now there is a lawn, was secured for the residence and lectures of Swami Dayanand. Here the draft of the Niyamas and Upaniyamas of the Arya Samaj were approved by Swami Ji. Swami Ji resided for sometime in a kothi of Nawab Nawazish Ali Khan outside Musti Gate of Lahore. The kothi is still in existence and is the property of a member of the family of the Nawab.

One morning I was sitting with Swami Ji in the garden of the kothi on a mat in front of him. Swami Ji was sitting in a chair. Some women of Lahore came and sat on a mat facing Swami Ji. Swami Ji turned his back to the women. The women asked Swami Ji to give them Upadesh. Swami Ji told them to come to the public meetings in which he delivered his lectures, to hear his Upadesh and asked them not to come to his residential place. He dismissed the women.

1. Published as "Reminiscences" in "Dayanand Commemoration Volume" edited by Har Bilas Sharda, M.L.A., Ajmer 1933. (Ed.).

When the women were gone, I asked Swami Ji why he did not give Upadesh to the women. He said he had observed Brahmacharya all his life that it was not desirable for many reasons to allow women to come and sit near him. From Lahore, Swami Ji went to Amritsar and delivered lectures there. An Arya Samaj was established there.

Swami Ji visited Ferozepur, Gujranwala, Rawalpindi and some other places in the Punjab and delivered lectures and established Arya Samajs there. He used to return from outstations to Lahore and put up in the Chaubārā at Rai Mela Ram's tank near the railway station.

When the Arya Samaj, Lahore was organised, it was located in a house in Anarkali, where afterwards the Tribune Press was located for some years. Here also Swami Dayanand used to deliver his lectures.

My brother the late Lala Shiv Dayal told me that he saw Swami Dayanand at Agra, and had a talk with him about the occult powers of a Yogi. Swami Ji said that the whole world was connected and that every motion was communicated to the whole world, and that words uttered did not perish, and so were called 'akshar', and the incidents which happened left their impressions on ether, that the Yogi's mind on account of concentration and abstraction could read the faint impressions on ether of words spoken and incidents which took place in the past, which ordinary men could not perceive on account of their minds not being sensitive and developed.

On one occasion in 1877, I with some members of the Arya Samaj went to the railway station to see Swami Ji off to some station to the North-West of Lahore. We had to wait for the bundles of Sanskrit books including copies of the Veda which Swami Ji carried with him. Swami Ji sat on one of the bundle. One of the persons present remarked that there were copies of the Vedas in the bundle. Swami Ji observed on this that there was no disrespect to the Vedas

by sitting on a bundle of papers on which the Vedas were printed.

When it was proposed to establish an Arya Samaj at Lahore, I was asked to take part in drafting the constitution of the Arya Samaj. With the help of the Arya Samaj Niyama-Vyavasthā and under the guidance of Swami Ji, the ten Niyamas containing the Principles of the Arya Samaj and the forty Upaniyamas containing the constitution of the Arya Samaj were drafted. Some of the prominent members of the Brahmo Samaj, Lahore, who had taken part in inviting Swami Ji to Lahore, desired Swami Ji to exclude reference to the Veda from the Principles. But Swami Ji did not accept their suggestion. On this the members of the Brahmo Samaj ceased to contribute to the funds which were raised for defraying the expenses of Swami Ji and his establishment.

After the Niyamas had been framed, the Arya Samaj was founded at Lahore in the summer of 1877 ; and I was elected the first President of the Arya Samaj, Lahore. I was again elected President in 1879. In this period I spent most of my time organising Arya Samaj with the help of Lala Sain Das, the Secretary.

After the organisation of the Arya Samaj, Lahore, Swami Dayanand Saraswati founded several Arya Samajs in different towns in the Punjab and elsewhere. The Niyamas and Upaniyamas of all the Arya Samajs were the same as had been framed at Lahore¹. The Bombay Arya Samaj also adopted the same Niyamas and Upaniyamas.²

1. The Upaniyamas were finally accepted at the Anniversary Meeting of the Arya Samaj, Amritsar. (Ed.).

2. This much text portion of this Chapter formed the initial portion of the text of the author's "Memo on the Foundation of Arya Samaj by Swami Dayanand Saraswati" reproduced in Appendix I of this Chapter. (Ed.).

In September 1877, a 'Sadhu' was staying in the municipal garden between the Shahalmi Gate and the Mochi Gate. Every day, at short intervals, he used to utter aloud what sounded like the barking of a dog. Hindus of the Shahalmi Gate and the neighbouring bazars used to flock in that garden to see that Hindu fakir.

One evening a meeting of the executive committee of the Arya Samaj, Lahore, was held in a building where the Kailash Hotel is now situated. I with Lala Sain Das, Lala Amir Chand, Lala Kundan Lal, Lala Jiwan Das, and a few other members of the Arya Samaj went to see that Sadhu. We started a conversation with him. It developed into a sort of controversy. The bazar people who were present there were admirers of that Sadhu. They did not like that the members of the Arya Samaj should hold discussions with the Sadhu. They suddenly assaulted us and we had to run away. A report was made by the bazar people at the police station which was situated in the heart of the city near the old water works tanks. At midnight, constables were sent to summon me, Lala Jiwan Das, Lala Amir Chand and some others. To our surprise, the bazar people had produced in the Police Station some big sticks which they alleged to have seized from the hands of the Arya Samajists. Our statements were recorded at the police station by Sardar Chanda Singh, Inspector Incharge of the police station. We were asked to sign recognizances to appear before the court when called upon. After a few days we received summons from the court of the District Magistrate, Lahore, to show cause why we should not be bound down to keep peace.

We accordingly appeared in the court of the District Magistrate. We engaged Mr. Smith, Bar-at-Law, as our counsel. Mr. Smith argued on our behalf that we were respectable people and were members of the Arya Samaj, which was a newly started reformist society, and that we did not even say any thing to the people of the bazar, what to say of beating them. He said that the orthodox Hindus

were opposed to the Society and had started the case on that account and that there was no fear of any breach of peace, being caused by the accused persons. The District Magistrate discharged us all. An account of the case was published in several newspapers. Mr. Mahadeva Govind Ranade, Sessions Judge in Bombay Presidency, wrote a letter of sympathy to me.

The type of education suitable for Indians, whether it should lay emphasis on Oriental languages, or it should have English as the medium with science and other subjects, was being hotly debated at the time. Dr. Leitner who was the Principal of Government College, Lahore and was very influential in the educational field in the country at the time, was in favour of an Oriental type of educational system. I was vehemently opposed to his views. I believed that teaching of science must be encouraged in the schools and colleges. Without the knowledge of science India would not be industrialised, and become a strong and prosperous nation. Teaching of science could be done effectively only if the medium of instruction was English. In this connection I submitted a memorial to the Government and also gave detailed answers to the questionnaire of the Government of India Education Commission 1882-1884. I appeared before the Commission at Gorton Castle, Simla, to give evidence.¹

I persuaded a number of like-minded Arya Samajists who agreed with my ideas to start schools and colleges under the Arya Samaj. To begin with a middle school was started in 1886 at Lahore. Lala Hans Raj became its Headmaster. This school was named Dayanand Anglo-Vedic (D. A. V.) School, which was soon raised to a High School and after two years or so a College Section was added to it. In 1886, a Trust and D.A.-V. Managing Society was registered under the Act, to manage the schools and colleges which

1. See Appendix II.

the Arya Samaj hoped to open in the Punjab. ¹Lala Lal Chand, Lala Sain Das, Lala Lajpat Rai, Lala Ganga Ram (later Sir Ganga Ram) and myself were some of the founder members of the D. A.-V. Managing Committee and Trust. I served on the Committee for very many years. Slowly and steadily the D. A.-V. College Managing Committee opened many schools and colleges in the Punjab. Members of the Arya Samaj who believed in modern education and were associated with the D. A.-V. Managing Trust and Society came to be known as the 'College Section', and the others as the 'Gurukul Section'.

In 1878, I delivered a lecture (address) on the Arya Samaj on the occasion of the celebration of the first anniversary of the Arya Samaj, Lahore.

In November 1892, on the occasion of the anniversary of the Arya Samaj, Lahore, there was a debate as to whether meat-diet was in accordance with the dictates of the Vedas. I took the stand that it was not against the dictates of the Vedas. The question came before the Antaranga Sabha (Executive Committee) of the Lahore Arya Samaj, whether for holding this view, I should or should not be expelled from the Arya Samaj. It was decided that I should show cause why I should not be expelled from the Arya Samaj. I wrote out a reply but I did not send it, as I believed that the Arya Samaj had no right to question me as regards my beliefs. There was a provision in the rules of the Pratinidhi Sabha, that the Arya Samaj could not decide such questions as what to eat or not to eat. I ignored several reminders of the show-cause notice. Ultimately at another meeting of the Executive Committee, which continued till midnight, a resolution was carried by a majority of one that my name should not be removed from the membership of the Arya Samaj. Among the members who were in the minority was Rai Paira Ram Dhawan, a staunch vegetarian. Up to that

1. A brief history of the D.A.-V. Managing Trust and Managing Committee is given in Appendix 'III'. (Ed.).

time the members of the Arya Samaj who were supporters of the D. A.-V. College section were in power in the Arya Samaj, Lahore. The members of the Arya Samaj, who were not supporters of the D. A.-V. College and, later on came to be known as the Gurukul Section, were dissatisfied and took possession of the building of the Arya Samaj, Wachho Wali, Lahore.

In November 1893, the meetings of the supporters of the D. A.-V. College used to be held in the house of Lala Lal Chand. At one of these meetings at night I was also present. The time of the anniversary was approaching. It was proposed by some members that we should take forcible possession of the Arya Samaj Mandir, Wachho Wali. I opposed the proposal. The question arose whether the College Section should hold a separate celebration of the anniversary, and if so who should deliver the usual anniversary lecture in English, and where the celebrations be held. I suggested that the anniversary should be celebrated in the compound of the D.A.-V. School, and that I might deliver the said lecture in English. I also stated that as the notice of the anniversary had already been given by the Arya Samaj, Wachho Wali, people would come from outside stations to attend the celebrations. My proposal was agreed to by those present there. I wrote out my lecture in English. Lala Hans Raj deputed Lala Lajpat Rai to read the lecture and see if there was anything objectionable in it. Eventually, I delivered the said lecture¹ before a large audience. Every one appreciated it, particularly the members of the Arya Samaj which, later on came to be known as the College Section. Lala Sunder Dass translated it into Urdu and Hindi and it was published in the summer of 1894 in a book form. Some quotations from the lecture are given in the pamphlet written by me, entitled "The Arya Samaj and the Dogmas".²

1. See Appendix IV.

2. See Appendix V.

Some time afterwards, a meeting of the D. A.-V. College Society was to be held in Lahore. I came from Jhelum to attend the meeting. There was a fear of a fight taking place between members of the two sections of the Arya Samaj. I was selected by my party and Lala Paira Ram by the other party to stand at the gate of the then D. A.-V. School and to allow only those persons to come in who were not likely to start a fight. After this, the rules of the D. A.-V. College Society and the Managing Committee were amended with a view to safeguard the interests of the D.A.-V. College.

When I was the first President of the Arya Samaj, Lahore, in the year 1877-78, I had correspondence with Colonel Olcott, who was then in America. The Theosophical Society was started by him and Madam Blavatsky. They had written to Swami Dayanand Saraswati as devoted disciples write to their master. As I was closely in touch with Swami Dayanand, they became acquainted with me also. In one of the letters he asked me to arrange the despatch of some tiger skins to him. He and the Madam wanted to make the Theosophical Society a branch of Arya Samaj. Their letter-heads were inscribed as "The Theosophical Society of Arya Samaj".

The correspondence with Swami Ji was continued after their arrival in India. They were strong supporters of Swami Dayanand. Mr. Sinnet, the Editor of the "Pioneer" of Allahabad became a member of the Theosophical Society. When the Deputy Commissioner of Benaras issued orders to Swami Dayanand not to deliver discourses, the Editor of the Pioneer wrote strong articles against the Deputy Commissioner's action and asked the Deputy Commissioner to withdraw his orders against Swami Ji.

Madam Blavatsky had the reputation of being endowed with Yogic or occult powers and displaying them only to those who became her followers. Colonel Olcott and Madam Blavatsky came to Lahore and I used to meet them every night for two or three hours for about two weeks

and had conversations with them on such topics as the Arya Samaj, the betterment of the Indian people, and plans to free India from the bonds of slavery. One evening, a European officer of the Railways was present there and was talking with Colonel Olcott and Madam Blavatsky on the subject of occult powers. He was anxious to see the display of the powers of Madam Blavatsky. She was putting up airs for the benefit of the European officer and Colonel Olcott was requesting her to show him her occult powers, and to satisfy the curiosity of the youngman. She did not do so that evening. When Colonel Olcott went to take his meals in the hotel, she did not accompany him saying that she was not quite well. At that time in my conversations with Madam Blavatsky, I told her that Yoga was an esoteric science and should be treated as such. Madam Blavatsky asked me to tell Colonel Olcott that he should be more esoteric in future.

I used to see them every night. They used to ask me to act as a medium of Kushami (their supposed Spiritual correspondent) in his correspondence with the Theosophical Society of India. I said that I could act as a medium of Kushami if I be allowed to read the letters from Kushami and the letters addressed to Kushami. When I returned to Gujranwala from Lahore, I received a letter from Colonel Olcott. He wrote to me that as I have ordered him to be more esoteric, he would carry out my orders if I told him my credentials. He also wrote to me that if I became a member of the Theosophical Society, I would be entitled to read the letters from and addressed to Kushami. I wrote back to him that I was willing to become a member of the Theosophical Society. He in reply sent me the form of membership of the Theosophical Society. At the last moment I changed my mind and did not sign the form, nor returned it to the Theosophical Society.

Colonel Olcott mentioned in his conversation with me one night when Madam Blavatsky was also present, that the real object of the Theosophical Society was to help

India gain her freedom and liberty. He said that he was an American and that he was sent by the American Government for this purpose. I retorted that how could I believe in him when he had English people as members of the Theosophical Society. He replied that though Englishmen were members of the Theosophical Society, the real object of the Theosophical Society was not known to them. I replied that the English also had come at first only to establish trade between India and England, but now they had become the rulers of India. Therefore, an Indian could not have faith in a foreigner. Colonel Olcott assured me that they were enemies of the British and reminded me of the American war of Independence in which the Americans had fought bravely against the British and gained freedom. I persisted in my opinion and did not agree with him. Finding me adamant he gave me a letter to read. It was from the President of the United States of America. It was written in that letter that Colonel Olcott and Madam Blavatsky were the members of the Theosophical Society and were sent by the American Government to help Indians in their movement for freedom and liberty. Colonel Olcott was described as a member of the Ambassadorial Corps of America, sent to India for this purpose and to enrol Indians as members of the Theosophical Society.¹ I was greatly impressed by his conversations. In spite of all his efforts I did not become a member of the Theosophical Society. Colonel again met me after a couple of years in Lahore and told me that I was a very funny man. After that time he never met me, nor did I receive any letter from him, and our correspondence stopped.

Colonel Olcott and Madam Blavatsky desired that Swami Dayanand should take up the position of a Yogi and their master. He was too shrewd to be used as a tool

1. At this time Colonel Olcott was busy in enticing as many members of the Arya Samaj as he could to join his Society. This was the chief cause why Swami Dayanand broke away from the Society. (Ed.).

by them. Swami Ji wanted to remove weaknesses from which his countrymen were suffering. He was not in favour of people being misled by beliefs in occult powers. He wanted to settle finally the relation which the Arya Samaj should have with the Theosophical Society. In November 1879, I received a letter from Swami Dayanand asking me to see him at Delhi and to give him information about the talks I had with Colonel Olcott and Madam Blavatsky at Lahore. I went to Delhi and saw him in the garden where he was putting up. I took my dinner in his kitchen and, afterwards, had a long conversation with him about the Theosophical Society. In the evening I went with Swami Ji in a tonga to a house in the heart of the town where he delivered a discourse. The room was like a verandah and had marble pillars. When the lecture was over Swami Dayanand took me in a tonga to the railway station and left me there. Swami Ji was very kind and sympathetic towards me and trusted no one except me about the future of Arya Samaj. This was the last occasion I saw Swami Ji. From Delhi I went to see my elder brother Lala Shiv Dayal who was then posted at Cawnpore.

Pandit Shyam Ji Krishna Verma, who was at that time known in the Arya Samaj of Bombay as a Sanskrit Scholar, visited Lahore in the summer of 1879 and stayed there for a few days and delivered lectures. He stayed in the building in Anarkali in which the meetings of the Arya Samaj, Lahore, were held. His meals were supplied by me. When I sent him food containing meat, he used to return the bones back in the plate in which I sent him food, I asked him why he returned the bones back in the plate. He said, "I did so to avoid being criticised by the members of the Arya Samaj, Lahore, for taking meat." He was also of the opinion that the members of the Arya Samaj were wrong in opposing meat. As Pandit Shyam Ji Krishna Verma was a Sanskrit Scholar, Professor Monier Williams during his visit to India offered him the post of an Assistant if he could join him in England within

a prescribed date. He did not do so at first, but later he changed his mind and went to England.

After the death of Swami Dayanand Saraswati, Pandit Shyam Ji Krishna Verma returned to India in December 1883 and attended the first meeting of the Paropakāriṇī Sabhā held at Ajmer in the building under construction for Mayo Chief's College. He returned to England after a short time. After being called to the Bar, he came back and began to practise as a Barrister in Ajmer. Once when I visited him at Ajmer where I had gone to attend a meeting of the Paropakāriṇī Sabhā, Seth Prem Chand Roy Chand happened to come to Ajmer and was staying with Pandit Shyam Ji Krishna Verma. On being informed by Shyam Ji Krishna Verma that I was at Ajmer, he came to see me and said that he was then going to Agra, and that on his way back he would meet me on the railway station of Jaipur when I would be going back to Punjab. He came to see me at the railway station of Jaipur where the train stops for a long time.

At a meeting of the Paropakāriṇī Sabhā, Pandit Shyam Ji Krishna Verma was appointed the Honorary Superintendent of the Vedic Press at the Paropakāriṇī Sabhā at Ajmer. Bhagat Raimal Das was the Manager of the Vedic Press of the Arya Samaj, Ajmer. Pandit Shyam Ji Krishna Verma was not satisfied with the management of the Press. He ousted the Arya Samaj, Ajmer, and Bhagat Raimal Das, and locked the Vedic Press. The Arya Samaj tried to get back the Vedic Press from Pandit Shyam Ji but did not succeed. The Arya Samajis throughout India were agitated by the ousting of the Arya Samaj, Ajmer from the Vedic Press. I had to conduct great deal of correspondence in trying to get possession of the Vedic Press, but I also

1. Seth Prem Chand Roy Chand had made a handsome contribution to the Calcutta University for the Prem Chand Roy Chand Scholarship, which the Author won in 1877; first and last Punjabee to do so. (Ed.)

Some Members of the Paropakārinī Sabhā, AJMER (1883 A.D.)



Maharaja Pratap Singh
of Jodhpur



Mahadeva Govind Ranade



R. B. Lala Mulraj



Lala Saindas of Lahore



Mohanlal Vishnulal Pandya

failed. Then I had to call a special meeting of the Paropakāriṇī Sabhā at Ajmer. With Lala Hans Raj, Bhagat Ishwar Das, Bhagat Narain Das, Lala Lal Chand and Pandit Lekh Ram and other members of the Arya Samaj I went to Ajmer in September 1891 to attend the meeting of the Paropakāriṇī Sabhā. On the day of the meeting, Pandit Shyam Ji Krishna Verma came and delivered the keys of the Vedic Press to me¹ and stated that the members of the Paropakāriṇī Sabhā would be sorry for handing back the Vedic Press to Arya Samaj, Ajmer, as they were not reliable persons. It was on that occasion that Munshi Samarth Dan, the former Manager of the Vedic Press, showed me the lines written in the hand of Swami Dayanand Saraswati in favour of meat diet, on the margin of the Satyārtha-Prakash manuscript, in the chapter on "things to be eaten and not to be eaten by an Arya Samajist." Pandit Lekh Ram was very much agitated and remarked that if the Vedas contained the butchery of animals, then cursed be the Vedas.

Pandit Shyam Ji Krishna Verma acted as a Minister of the Ratlam State for some time. The late Mahārāja of Ratlam requested him to recommend some suitable person for the post of a teacher of the heir-apparent (Tikkā). He recommended my younger brother, Lala Siri Ram, M.A., for the post. My brother accepted the post. From Ajmer I went to Ratlam to see my brother, Lala Siri Ram. There I was introduced to His Highness the Mahārāja of Ratlam, and received an invitation from His Highness the Mahārānā of Udaipur to visit Udaipur.

In 1891, I visited Udaipur. I put up there with Pandit Mohanlal Vishno Lal Pandya, the Secretary of the State Council and also a member of the Paropakāriṇī Sabhā. The

1. The Sabhā decided to remove both Shyam Ji Krishna Verma from the office of the Superintendent of the Press and Bhagat Raimal Das from the office of the Manager. Then alone Verma handed over the key. He was an advocate then practising at Ajmer. (Ed.).

house where I stayed was situated near the gate of the State garden. He took me to the garden in which Swami Dayanand Saraswati resided for sometime and pointed out to me a small plot of land in which Manduk-Parni (*Hydrocotyle Asiatica* used in place of Brahmi outside Bengal) was growing. He told me that the Manduk-Parni was planted when Swami Ji was residing in the garden, at the desire of Swami Ji as he was in the habit of taking it every day. He also told me that Mahārānā Sajjan Singh Ji used to come to Swami Ji every day to read with him Dharma Śāstra.

During my stay I was introduced to the Mahārānā of Udaipur. The Mahārānā desired to appoint me as a teacher to the heir-apparent. The legs of the heir-apparent were paralysed and he could not walk. He is now the Ruler of Udaipur. At Udaipur I also met Sardar Bishen Singh, the Chief Forest Officer of the State. His substantive post was of Extra-Assistant Conservator of Forests in Punjab. His services had been loaned to the State. There I was entertained to a dinner by Asid Rao. To my surprise, I was served with about a dozen different dishes prepared from maize. All had different tastes and forms. One of them was 'Gugriya' a sweet dish prepared from unripe milky corn.

I requested Pandit Mohan Lal Vishno Lal Pandya to let me see the correspondence of Swami Dayanand. Two or three trunks were lying in the room in which I was staying. He gave me the keys of the boxes saying that the correspondence was lying in those trunks. In one of the boxes I found a letter in which Munshi Samarth Dan wrote to Swami Ji, suggesting that "I think that it is not desirable to publish in the *Satyārtha Prakash* the passage which was in favour of the meat diet in the chapter on *Bhakshyābhakshya*." I had not enough time to see whether there was any other letter on that subject in those trunks. Pandit Mohan Lal Vishno Lal Pandya gave me to read books containing the correspondence of the resident of Udaipur State with Directors of the East India Company. In one of the reports sent by the Resident to the Directors

of the East India Company it was written that formerly no European was allowed access to the palace of the Maharani of Udaipur, but the writer had succeeded in going to the gate of the palace to enquire about the health of the Maharani. He was cordially thanked by the Directors of the East India Company for the service he had rendered. After some years he reported that he had gained admission to the palace and that he had seen the Maharani. He was again thanked by the Directors. I was greatly impressed by the wisdom displayed by the Englishmen in the service of the East India Company in dealing with the Indian Princess.

Kavi Raj Sharmal Dass, a Minister and historian of Udaipur State was a member of the Paropakāriṇi Sabhā. He took me to one of the islands in the lake formed by the barrage on which Udaipur is built. He showed me the impression of the hands of the great Mughals made with saffron on the treaties with the Maharanas of Udaipur. He also showed me the hunting place on the other side of the lake at the foot of the hill in which the Maharanis sit and shoot arrows.

In 1906 or 1907, I published an article on "Toleration in the Arya Samaj".

In 1933, half centenary celebrations of the death of Swami Dayanand Saraswati were held at Ajmer. On this occasion, the paper entitled, "A Memo on the Foundation of Arya Samaj" was written by me at the request of Dewan Bahadur Har Bilas Sharda, for publication in the Dayanand Commemoration Volume. Dewan Bahadur Har Bilas Sharda expunged from the Memo the passages referring to meat diet. I wrote a letter¹ to Dewan Bahadur protesting against his having expunged the said passages, but

1. For this letter see para 2 of Appendix V.

did not receive any reply from him. Therefore, I thought it necessary to get the complete text of the Memo printed and issued to public. It appeared at first in late Lala Lajpat Rai's weekly paper, "The People" dated 27-11-1933, and later on as pamphlet No. 1 in my own Matter-of-Fact Series. At my instance, Shri Vishva Bandhu after rendering the Memo into Hindi in the form of an interview got it printed under the title : "*Daśa-Praśnī*"¹ at the Dayanand Press, Lahore, and got it distributed at Ajmer through the students of his Dayanand Brāhma Mahāvidyā-laya, who went there to attend the said half-centenary celebrations. A few days later I learnt from Shri Vishva Bandhu that these students, on having been manhandled by some misguided firebrands, had to request for protection from Mahatma Narayan Swami Ji who was the supreme Head of the celebrations, and also that Lala Hans Raj, who, too, was present at Ajmer at that time, had expressed his disapproval of the said pamphlet having been distributed there. Shri Vishva Bandhu told me that he had sent alongwith his forwarding letter addressed to me for the payment of the bill for printing charges of the *Daśa-Praśnī*, Lala Hans Raj's disapproval also. But it so happened that only the bill reached me with the covering letter. Someone had intercepted this letter and got a facsimile of Lala Hans Raj's disapproval published in the Arya Gazette, being the official weekly organ of the Arya Prādeshi Pratinidhi Sabhā, of which Lala Hans Raj was the President. The person or persons who had got that facsimile thus published, showed the same to Lala Hans Raj on his return from Ajmer, wanting thereby to convince him that Shri Vishva Bandhu was in league with me and was rather working as my agent towards fulfilment of my efforts to dislodge Lala Hans Raj from his leadership of the Arya Samaj (College Section). This might have enraged him and prompted him to write and publish the pamphlet entitled

1. See Appendix VII.

"*Rai Bahadur Mul Raj Ki Daśa-Praśnī Ki Samīkshā*"¹ in which he strongly repudiated the views expressed in the *Daśa-Praśnī*. Copies of the said pamphlet of Lala Hans Raj were sent to the Arya Samajs of the College Section and they were asked to pass resolutions against me and Shri Vishva Bandhu for holding the views expressed in the *Daśa-Praśnī* and forward the same to the Arya Prādesīk Pratinidhi Sabhā. On receiving the same, the Sabhā convened on 24-12-1933 in the Arya Samaj Mandir Anarkali, Lahore, a meeting of the representatives of the Arya Samajis to give its verdict in the matter. The meeting was attended by about 200 deputies who under the Presidentship of Lala Hans Raj passed two resolutions, by one of which they disapproved the views expressed in the *Daśa-Praśnī*, and by the other they closed the *Vedī* (platform) of the Arya Samaj against me and Shri Vishva Bandhu. These resolutions were passed unanimously, as Shri Vishva Bandhu also raised his own hand in support of the same, and thus indicating in the manner of the stoic philosophers of yore, that he considered the entire affair as a mere farce. He attended that meeting as a representative of the Arya Samaj, Anarkali, Lahore, of which he was the President at that time. I was not present at that meeting. None else except Shri Vishva Bandhu attended this meeting on behalf of Arya Samaj, Anarkali, Lahore.

While the Arya Samajis were passing resolutions asking the Arya Prādesīk Pratinidhi Sabhā to move the Managing Committee of the Dayanand Anglo-Vedic College to turn out those persons who did not believe in the *siddhāntas* laid down in the *Svāmāntavyāmāntavya-Prakāśh* and other works of Swami Dayanand Saraswati, I published early in December 1933 the pamphlet entitled, "*The Arya Samaj and Dogmas*".² Earlier in October 1933, I had already published the pamphlet entitled, "*The Veda and the Arya*

1. See Appendix VII.

2. See Appendix V.

Samaj”¹ Finally, on 1. 1. 1934, I published my Urdu pamphlet, entitled “*Daśa-Praśnī ki Ishayāt ki Asal Haquiquat*” (The true facts behind the publication of the *Daśa-Praśnī*),² succinctly summerising, in my own way, the several issues which were involved in the controversy then raging in the Arya Samaj circles.

I now declared that the Arya Prādes̥hik Pratinidhi Sabhā was not competent to pass its aforesaid resolutions. The twelfth bye-law of the Sabhā laid down that “the opinion of the Sabhā on any religious belief (*dhārmika siddhānta*) shall not be considered to be fully conclusive”, and that “on such a matter, only the *Vedas* and the true *Śāstras* shall be considered to be authoritative”. For the same reason it was not proper for the Arya Prādes̥hik Pratinidhi Sabhā to move the D. A.-V. College Managing Committee to turn out from its service those persons, who did not believe in the *siddhāntas* laid down in the *Svamantavyāmantavya-Prakāśh* and other works of Swami Ji. Similarly, the resolution which the Executive Committee (Antaraṅga Sabhā) of Arya Samaj, Lahore, passed later on, in October 1933, formally ex-communicating Shri Vishva Bandhu from the Arya Samaj by depriving him of “Primary Membership” of the Arya Samaj, on account of his holding divergent views, regarding the doctrines mentioned in the *Svamantavyāmantavya-Prakāśh* and other works of Swami Dayanand Saraswati, was against the constitution of the Arya Samaj, which did not allow it to turn out anybody from its rolls, simply on the said ground. Some prominent lawyer friends offered free services to Shri Vishva Bandhu to fight out his case in a Court of Law, but he did not agree to get it done. After that I ceased to pay subscription to the Arya Samaj, Anarkali, Lahore, in spite of several reminders sent to me to pay the subscription. I am no longer a *Sabhāsad* (subscription-paying member) of the

1. See Appendix VI.

2. See Appendix VIII.

Arya Samaj. I think that at present the Arya Samaj is not working on the lines laid down by Swami Dayanand Saraswati, and is not attending to the objectives for which Swami Ji worked throughout his life.

When early in 1921, Lala Hans Raj happened to meet me in some connection he spoke very highly of Shri Vishva Bandhu, who, at his instance, had joined just then the service of the D. A.-V. College Society as a Life Member having declined the offer by the Government of India to him of the four-year All-India State Scholarship of Rs. 400/- per month for prosecuting further studies at Oxford under Professor A. A. Macdonell. Soon after that, I called on Shri Vishva Bandhu at the Vedic Ashram where he had started work as the Founder-Principal of Dayanand Brāhma Mahāvidyālaya. As an independent, national (non-University) centre of studies in Sanskrit, Hindi and Divinity, this institution gradually assumed All-India as well as International importance, attracting students, mostly those who had non-cooperated under the influence of Mahatma Gandhi's Non-cooperation Movement, from every corner of India, as well as from several countries abroad, where people of Indian origin were living. Thereafter, Shri Vishva Bandhu told me once that he had applied to the Municipal Committee, Lahore, for naming the road, on which the Mahāvidyālaya was situated, as the Vedic Ashram Road, and also informed me that Rai Bahadur Hari Chand who had his house on the same road, quite close to the Ashram, was trying to get the road named after himself. After a few days I met in this behalf the Municipal President, Khan Bahadur Ch. Shahabuddin who had received his education in D. A.-V. High School, Lahore, from where he had passed his Matriculation Examination. He assured me that he would keep our request in view. It so happened that when this matter was being considered at a meeting of the Municipal Committee, the opinion on this matter was equally divided, out of the twenty members who attended the meeting ten being in favour of naming the road after the Vedic Ashram and the other ten favouring the idea of

naming the same after Rai Bahadur Hari Chand. The matter was finally settled when the Chairman, Khan Bahadur Ch. Shahabuddin exercised his casting vote in favour of our proposal.

My second son, Dr. Kedar Nath, started medical practice at Simla in 1910. In January, 1916, he acquired the premises known as 'Ayrcliff' at Simla. Since then, I used to spend, every year, my summer month with him. Swami Vishveshvaranand was also living there, at his house which was known as 'Shant Kuti' and situated on the South-Western fringe of the "Kareru Chakkar" at a distance of about two miles from our place. Dr. Kedar Nath occasionally visited Swami Ji at Shant Kuti, for his treatment whenever he fell ill. I also visited Shant Kuti, sometimes for seeing Swami Ji. He used to talk to me about the project on which he was working, the 'Vedic Kosha', which he and his life-long colleague the late Swami Nityanand Ji had undertaken to compile since 1903, under the patronage of the Maharaja Gaikwar of Baroda and Maharaja Holkar of Indore. At his request I critically examined some of the draft materials which had been prepared by him. I found that the drafts had not been prepared on sound lines. Accordingly, I advised him that all his work would lead nowhere, and he would do well to consult the leaders and scholars of Arya Samaj at Lahore, who if urged by him, might be able to render proper help to him in this matter. Swami Ji liked this idea which, eventually, resulted in the establishment, at Lahore, of the Vishveshvaranand Vedic Research Institute with Shri Vishwa Bandhu as its Honorary Director.¹

1. See Appendix IX entitled "The Late Rai Bahadur Mul Raj and the V. V. R. Institute" by Acharya Dr. Vishva Bandhu.

CHAPTER III

APPOINTMENT AS EXTRA ASSISTANT COMMISSIONER

In 1879, I was staying at Allahabad with my brother, Shiv Dayal. I had passed the Pleadership examination of the Allahabad High Court. I was going to rent a house and start practice when I received a letter from the Director of Public Instruction, Punjab, Major Holroyd, inquiring if I would accept the post of an Extra Assistant Commissioner. I replied that I would gladly accept the post. I returned to Lahore and waited for orders for my appointment as an E.A.C. Several months passed, no orders came. I then wrote to Major Holroyd telling him that I had returned to Lahore and that I was waiting for the orders of the Government. He wrote back to me in reply that it had been represented to the Government that my overstudy had affected my brain.

I have reasons to believe that Dr. G. W. Leitner, the Principal of the Government College, Lahore, wrote to the Director of Public Instruction, Punjab, Major Holroyd. Thereupon Major Holroyd wrote to me a letter that my intellectual powers had been affected by overstudy. The reason of Dr. Leitner turning against me was due to a serious mistake which I had committed. Dr. Leitner organised an Educational Conference consisting of several sections. He appointed me the Secretary of one section. I was away from Lahore when I received the intimation from him. At the meeting of the promoters of the Educational Conference, a member proposed that Lala Madan Gopal, M.A. be appointed a member of the Conference. Dr. Leitner opposed the proposal remarking that Lala Madan Gopal, when he was a lecturer in the Oriental

College, had not done his duty, nor worked sincerely. It was believed at the time that Dr. Leitner and Colonel Holroyd were not on good terms, and that Dr. Leitner did not like Lala Madan Gopal as he was the younger brother of Lala Pyara Lal, who was a favourite of Major Holroyd. On hearing that Dr. Leitner had remarked adversely against him, Lala Madan Gopal instituted a Civil Suit against him for defaming him. Lala Madan Gopal had been translating 'Taylor's Ancient History' into Urdu for the Oriental College. He used to note the date on the margin of the book upto which he translated the book into Urdu every day. Dr. Leitner did not admit that Lala Madan Gopal had done the translation from the book. Lala Madan Gopal approached me and asked me whether I remembered that there were dates noted on the margin of the book from which I had also been teaching, when I was attached to the Oriental College as an Alexander Fellow. I assured him that the dates were written on the margin of the book. He asked me to request Bhagat Ishwar Das who was working in the Oriental College as a teacher of Ancient History, to bring the book and to show it to him. At my request Bhagat Ishwar Das brought the book and showed it to Lala Madan Gopal in my presence and at my residence, which was located on the Hospital Road. Lala Madan Gopal saw the dates noted on the margin of the book. He asked the Court to call for the book. The book was produced in the Court. Dr. Leitner was non-plussed. He began to make enquiries about the book. Bhagat Ishwar Das on having been questioned by Dr. Leitner, if he had shown the book to Lala Madan Gopal, could not say anything in reply. Dr. Leitner then wanted to prove somehow that the entries had been forged into the book by Lala Madan Gopal. He produced Bhai Gurmukh Singh who was at the time a teacher in the Oriental College, and a certain book-binder. Both of them deposed that the entries on the margin were newly made, as there were no dates noted in the margin of the book, when they had earlier seen the book. Lala Madan Gopal produced myself and Bhagat Ishwar Das as his witnesses.

Both of us deposed that the entries were old and not newly made. Mr. Bulk, I.C.S., in whose Court the case was pending dismissed the suit of Madan Gopal. It was indiscreet on the part of Madan Gopal to ask me to request Bhagat Ishwar Das to bring the book from the Oriental College and to show it to him. It was also indiscreet on my part to ask Bhagat Ishwar Das to bring the book from the College. Soon after that incident, Dr. Leitner who had been always befriending me, now turned against me. Dr. Leitner dismissed Bhagat Ishwar Das from the Oriental College as he was the Principal of the Government College and Oriental College and Registrar of the Punjab University College. Major Holroyd on the recommendation of Pyare Lal, appointed Bhagat Ishwar Das as District Inspector of Schools and posted him at Dera Ghazi Khan.

On the advice of Master Pyare Lal who was then the Inspector of Schools, I saw Colonel J. A. Seriven, the Civil Surgeon of Lahore. He examined me and gave me a certificate that my brain was sound and had not been affected. I submitted that certificate to the Government through Major Holroyd.¹

In January 1880, I received orders from the Government appointing me Officiating E.A.C. and posting me to Multan. I joined service on the 20th January 1880. I stayed with Lala Amir Chand in his house in Kila Afgana, a suburb of Multan. Mr. Lang was the Deputy Commissioner and Mr. Cowdary I.C.S. the Commissioner of Multan. The latter had for some time officiated as Director of Public Instruction, Punjab and had examined my answer-books in Political Economy for my B.A. examination.

I was invested with the powers of a Munsif and Magistrate Third Class. Rai Hukum Chand was the Extra

1. For my correspondence with Major Holroyd and medical certificate from Col. Seriven, see appendix XIII.

Settlement Officer. I requested him to buy a horse for me. This was a necessary item for a Magistrate those days, as he had to go on tour frequently. He purchased a mare for me for Rs. 100. The animal was obviously worth much more than Rs. 100 but Rai Hukum Chand had passed my request on to a local zamindar who would not accept any thing more. Rai Hukum Chand was an old man and knew the names of all the landowners in Multan District. One day he gave me an exhibition of his memory. He asked his orderly to call the crowd of litigants who were outside his Court Room. He addressed everyone by name. He was a popular official in Multan.

After some weeks my wife joined me at Multan. After my first wife died in 1875, I got married again after a year or so to Goma Devi, daughter of Lala Anokha Mal Ghee Merchant of Shahalmi Gate, Lahore. She was much younger to me and was only 9 years old when our marriage rites were performed. This marriage was consummated, and my first child a son was born in 1885. I was living in a large house in Multan. I had no maid servant to help my wife in her household work. When my mother was not there, my wife used to pass her time by talking with the Muslim ladies in the adjoining house through a hole in the wall as she could not leave the house alone. Prem Singh was the Treasury clerk. He became my acquaintance and invited my mother and wife to dinner. He was an Ahluwalia or Kalal by caste. In those days the orthodox Hindus did not take meals cooked by them, because their traditional profession was wine-making. My mother refused to partake of the food cooked by the ladies of Prem Singh's family.

In 1873, when I was studying in the Government College Lahore, in the third year class, I had paid a flying visit to Multan in the company of Lala Amir Chand. I stayed with Pandit Basant Ram Pandia, father of R. B. Balak Ram Pandia. He was an Accountant there and was residing in Cantonment Bazar. He and all his friends in those days used to drink and to lead a life of revelry. In

1880, Pandit Basant Ram Pandia was still at Multan, but he and his companions had completely changed. They had even given up drinking. They had established a religious society, which I believe, they called the Brahmo Samaj.

From Multan I was transferred in the summer of 1880 to Gujaranwala. There I met my old friend, Lala Munshi Ram, M.A., who had been my class-fellow in the Government School. I also met Sardar Dhara Singh, Assistant Engineer. He was my class-fellow at Government College. He and Lala Ladha Ram Sahni, another class-fellow, had joined the Thomson Engineering College, Roorkee, in the third year class. Sardar Dhara Singh lived at Garjakh about two miles from Gujaranwala. I visited him several times there. One night in the summer of 1880, I with Sardar Dhara Singh paid a visit to the son of Sardar Hari Singh Nalwa, the famous General of Maharaja Ranjit Singh. We found him in the basement of his house. The basement (Tehkhana) was built deep down the side of a well in his house just a few feet above the water level. It was connected with the well. The night was warm, but in the Tehkhana it was cool.

The Deputy Commissioner of Gujaranwala and his daughter had become members of the Salvation Army and they used to work as common labourers carrying bricks for the Salvation Army building under construction. His wife was a devoted Christian. She made household purchases through the local Tehsildar at rates arbitrarily fixed by herself.

Mohan Bir Gorkh was the Extra Assistant Commissioner of Gujaranwala. He did not know how to read or write in any language. He had learnt to write his name in English. He had served in the Army in a campaign, and therefore, he had been appointed an E. A. C. I was apprenticed to him to learn my work. I used to sit with Mohan Bir in the Court room. The Court room had four or five doors. A Reader used to sit in each door and

record the evidence in Civil, Criminal and Revenue cases. Pleaders for the parties kept examining and cross-examining the witnesses, while I sat with Mr. Mohan Bir chatting. When the evidence was finished the Reader used to read the evidence to him. The Pleaders argued the case and Mr. Mohan Bir used to pronounce and sign the judgement. Munshi Barkat Ali was another E.A.C. posted at Gujranwala with Civil and Criminal powers. Rai Gopal Das was Extra Assistant Judicial Commissioner invested with Criminal powers. He had placed his son, Narain Das, under training in revenue work with a Muslim friend working as a Settlement E.A.C. Narain Das took a fancy for the daughter of the Settlement E.A.C. and was promised her hand if he turned a Muslim. Gopal Das came to know of this matter and by the help of Maharaja Ranbir Singh of Jammu, the boy was brought back to the Hindu fold. Narain Das later worked under me as a Munsif, when I was Sub-Judge with the Appellate Powers in the Jhang District. His son Narsingh Das also became an E.A.C. and was a staunch Hindu.

Lala Kanhaiya Lal, Pleader, elder brother of R. B. Lala Rai Krishan Das, was the owner of Pari Mahal inside Shahalmi Gate. In 1869, he was a teacher of the Rang Mahal Mission School and was then living as a tenant in the house in Chune Mandi. I had also been residing in the same house in the year 1869. He had a drunken brawl in his house. His neighbour, Barkat Ali Khan, E.A.C., took exception to his behaviour. After a few days, on account of some irregularity committed by Kanhaiya Lal, as a Pleader in a case, Barkat Ali issued notice to Kanhaiya Lal to show cause why he should not be suspended from practising as a Pleader. Lala Kanhaiya Lal approached me and requested me to intercede on his behalf. I saw Barkat Ali Khan, who told me that he felt insulted by the behaviour of Kanhaiya Lal in his house. I communicated this to Kanhaiya Lal. He apologized to Barkat Ali and gave assurance of good behaviour in future.

In those days Reverend Mr. Mackenzie was the Christian Missionary at Gujaranwala. He spent a good deal of his time in converting the sweepers to Christianity. I often found him sitting with the sweepers.

While I was at Gujaranwala, Ram Das Cheorda came there and told me that my younger brother, Siri Ram of the fourth year class, had been assaulted in the class by Dr. G.W. Leitner, the Principal of the Government College, Lahore and that he and almost all the students of his class had absented themselves from the College on that and the following days. The matter was published in the daily newspapers. After a few days the students returned to their classes, and my brother was rusticated. Notable among his class-fellows were, Bhawani Dass, Kedarnath, Shrish Chandra Basu and Sundar Das. The first two were conferred in later life the titles of Rai Sahib, while the last two received the higher title of Rai Bahadur. Shrish Chandra Basu distinguished himself in the field of letters. Many Sanskrit works translated by him were published in the Sacred Books of the Hindus Series by the Panini Office, Allahabad. Kedar Nath founded Ramjas School and College at Delhi. After rustication my brother came to me at Gujaranwala. I sent him to Calcutta where he joined College. There he got an attack of insomnia and mental excitement and returned to Punjab.

I appeared in the departmental examination for Extra Assistant Commissioners and passed it with credit.

In December 1880 I was ordered by the Deputy Commissioner of Gujaranwala to do assessment work with regard to "alluvial and diluvial lands" along the river Chenab. I was also asked to check the entries in the registers under preparation for the census to be held in 1881. I travelled in a bullock cart with my wife. We carried a big tent with us. Several servants followed for pitching it and looking after my horse, etc. A few camels to carry the tent and other provisions formed part of the caravan. I visited

Sodhra which is situated near the Chenab river checking the entries in the registers there. I went to the house of a weaver. I saw the weaver sitting at his loom and weaving, surrounded by a number of boys whom he was teaching at the same time. I was very much pleased to see all this. One day I saw a man of about 70 years cutting stocks of cotton plants with a scythe in a field. At the same time he was teaching a young man sitting near him, a book on logic (mantaq) in Arabic language. The teacher and the pupil later on, tied up the stocks in two loads and each of them carried a load and walked to the village. I stopped there for a few minutes on my horse. I was accompanied by a number of village headmen on horse back. I was told by them that the teacher belonged to a family of landowners and that young Muslims from distant places, even from beyond India, came to the village to receive instruction in Arabic and Persian. They were provided food by the members of the family of the learned landowner. I was greatly impressed, by what I had seen at Sodhra. After this I spoke about this to my friends in Lahore and elsewhere. I did not know of any learned Pandit who gave education as well as food to young Hindus. The Mohamedans, I felt with such unity of purpose and zeal would become more united and stronger than the Hindus in the Punjab. Hindus should take a lesson from it.

Along the banks of the Chenab I saw a large number of Deodar logs. The logs of Deodar after being cut in the hills by the Government agencies and contractors were floated down the river. When the water in the river subsided some logs were stranded on the banks. Some of the influential land-owners misappropriated the logs and had them sawn and sold. One of them, Fazal Khorana of Bahak Ahadyar had used such timber for the roofing of his house. He committed the mistake of not removing the embossed Government markings before use. An enemy of his sent information to the District Magistrate, Gujranwala that Khorana had used Government Deodar logs, on the roof of his house. Fazal Khorana came to know that a

report has been sent against him to the District Magistrate and that an officer had been deputed by the District Magistrate to make investigations and that the officer was coming to the village. He at once set fire to his house. When the officer came to the village, instead of making investigation the officer had to express sympathy for the heavy loss he had sustained.

I had to sell a wooden road bridge made of Deodar. I auctioned the bridge. Fazal Khorana made a bid for it and purchased it at double its price. I came to know afterwards that he did this so as to have in his possession timber which he had purchased from the Government. He hoped thereby to cover the theft of Government logs which he had sold. Fazal Khorana used to take pride in telling stories about the decoities he had committed in his younger days, when the British Government had just succeeded the Sikh Raj. Some years later in the Christmas holidays I was at Lahore, and went to see the Commissioner of Lahore. There were several E.A.Cs. present at his house. Fazal Khorana was also there sitting in the Commissioner's Drawing Room. The Commissioner asked him to relate the exploits of his younger days. He gave a thrilling account of a decoity he had committed in Wazirabad Cantonment at the advent of the British Raj in the Punjab.

CHAPTER IV

INTEREST IN AYURVEDA

When the Government College at Delhi was closed, Professor of Sanskrit there was deputed by the Government to make a list of Sanskrit manuscripts in the private libraries and those of public institutions in the Punjab wherever he could trace them. In 1880, he came to Gujranwala where I was posted, and made catalogues of Sanskrit Manuscripts in the library of the Jain Community. He was a great Sanskrit Scholar and had read Charak Saṁhitā and several other texts on Ayurveda. He used to see me now and then and talk about Ayurveda. I spoke to him about my weak digestion. He advised me to study 'Āyurveda Nighaṇṭu'. My brother Siri Ram had been a student of Pandit Janardan, Professor of Sanskrit in the Punjab University College. The Pandit suggested to me to read Ayurveda and use the medicines suggested in it for my ailment. That, he said, would improve my health. I began to study the Ayurvedic works. Early in 1881, I was transferred to Gujrat. There I met Pandit Nand Lal who was a teacher in Sanskrit in the Government School. He used to come to my place in the evening and we used to read together various works on Ayurveda, such as 'Śārṅga-dhara Saṁhitā' and 'Nighaṇṭu'. I purchased Datt's Materia Medica of the Hindus. This proved very useful in my study. A few miles from Gujrat there is a sacred place of Kashmiri Brahmins known as Kila Dar. A Havan was performed day and night here. An old Vaidya hailing from this village used to come to see me now and then and stayed with me for a few days on every visit. We called him Puri Pandit. He helped me in the study of Ayurveda. With his help I was able to identify some of the herbs mentioned in these works. A few years later, Lala Jagan Nath, a lecturer at

the Government College, Lahore, suggested to me to visit the Botanical Garden at Lahore and to see different medicinal plants growing there and to grow some of them in pots. When I was transferred from Gujrat to Gurdaspur in 1884, I employed Pandit Ganga Bishan to help me in the study of Ayurveda. He had studied some works on Ayurveda with Pandit Janardan Vaid in Lahore. With his help I started making Ayurvedic drugs at my house. I had prepared Yograj Guggal and Lavaṇ Bhāskar Chūrṇa.

In 1885 I was transferred to Jhang. There I met Khan Bahadur Doctor Chetan Shah, Civil Surgeon. He was a Hindu, but was given the title of Khan Bahadur by the Government, because the person who recommended the award thought that he was a Muslim. He was sent from Peshawar to Kabul as Medical Adviser to Amir Sher Ali, Ruler of Afghanistan. The Government believed that his being a Khan Bahadur would make him more acceptable to the Afghans. He had knowledge of Unani Medicine (the system practised by Arabic and Muslim physicians and originally borrowed from the Greeks). He was also interested in Ayurvedic studies. We used to meet in the evenings and discuss medical subjects

In 1887, I took leave for three months and came to Lahore. I now started studying works on Ayurveda with Pandit Janardan and Pandit Narain Dass. Pandit Narain Dass was a very learned Sanskrit and Ayurvedic scholar. He had learnt by heart a good deal of literature on Ayurveda. Shortly thereafter I began to make Yograj Guggal on more or less a commercial scale. I, however, used to present it to the D. A.-V. College for sale to the public. The proceeds from the sale were to be spent in planting medicinal trees in the D. A.-V. School, near the printing press of Munshi Gulab Singh. In 1889, when I was posted at Lahore as Extra Assistant Commissioner, I resumed my study of Ayurvedic works from Pandit Narain Das Vaidya. Now

and then he used to tell stories about the events which took place in the reign of Maharaja Ranjit Singh. His father, he said, was a learned Pandit and Ayurvedic physician of good repute. He was an expert in archery as well. He himself had been an expert archer in his younger days. When I had studied under him for some time, like the Gurus of old, he gave me permission to treat patients. After this I used to get Ayurvedic medicines prepared and used to give them *gratis* to patients who came to me.

In 1894, I took long sick leave and came to Lahore. I was advised by my friends to establish an Ayurvedic Pharmacy and organise sales of Ayurvedic medicines for free distribution to the suffering poor. On the advice of Lala Mulk Raj Bhalla, I took Sardari Lal as my pupil for training in Ayurveda and also gave him scholarship. That year I went on foot to Kulu to recoup my health and gain personal knowledge of medicinal herbs growing in the mountains. Sardari Lal remained my pupil till 1897 when he opened an Aushadhalaya as a joint stock company known as the Punjab Ayurvedic Pharmaceutical Company. He dedicated to me his first book on Ayurvedic Medicine.

In 1895, I started the Mahesh Ayurvedic Pharmacy, naming it after my father, Lala Mahesh Das. I appointed Pandit Behari Lal Shastri as the Manager on a monthly salary of Rs. 35/- and a commission at the rate of 10% on the sale of medicines. Behari Lal Shastri was the son of Pandit Tulsi Ram Shastri who was my classmate in Lahore. Behari Lal was my student in Oriental College, Lahore, where he was studying English, Mathematics and History after passing the Shastri examination of the Punjab University College. In 1878, my brother Shiv Dayal was in need of a person who could keep his accounts and take down Hindi translations of works in English. I sent Pandit Behari Lal to my brother. In 1884, Pandit Behari Lal

Shastri got an attack of Jaundice and anaemia and wrote to me when I was posted at Gurdaspur that he would like to come and stay with me and get treated. I prepared Lohāsava for him which cured him of his jaundice and he regained his health. Shortly afterwards I was transferred to Jhang and he accompanied me there. In 1887, my brother Shiv Dayal died in Madras Presidency. To sell his lands and property, I sent Behari Lal to Madras. He stayed there for two years to settle the affairs of my late brother. In 1894, when I was posted at Amritsar, Behari Lal brought his younger brother Shankar Nath from a town in U.P. or Delhi where he was delivering lectures in the garb of a sadhu, to Amritsar. Since Behari Lal was living with me, his brother also started residing with me. In spite of all what I had done for him, it appears that Pandit Behari Lal had always in his mind to cut off his connections with Mahesh Ayurvedic Pharmacy and open a separate Aushadhālaya.

On 16 November, 1917 Pandit Behari Lal opened an Aushadhālaya just opposite Mahesh Aushadhālaya in Pāpar Mandi Bazar, Shahalmi Gate, Lahore, which he named Ratnākar Aushadhālaya. He wrote to the Post Master, Lahore, that all letters addressed to Pandit Behari Lal Shastri, Manager Mahesh Aushadhālaya, should be delivered at Ratnākar Aushadhālaya and not to Mahesh Aushadhālaya. A lot of unpleasantness was created by his rude and nasty behaviour. One morning he began to abuse Munshi Bihari Lal Jhingan, the Manager of Mahesh Aushadhālaya and in a rage came to attack him. He fell down dead at the steps of the Mahesh Aushadhālaya and his head fell in the drain of the street. After the death of Pandit Behari Lal Shastri, his son, Madan Mohan assumed charge of the Ratnākar Aushadhālaya. He also wrongfully took delivery of letters addressed to Mahesh Aushadhālaya, and fraudulently supplied medicines of Ratnākar Aushadhālaya by

misrepresenting that they were prepared in the Mahesh Aushadhālaya.

Mahesh Aushadhālaya became a popular Pharmacy for Ayurvedic drugs in the Punjab. The income from the Aushadhālaya was spent on maintaining a Widows Home, Orphanage, scholarships to needy students and on various other nation-building schemes like Swadeshi Vastu Prachārīnī Sabhā and for publishing its Paper called "Swadeshi Vastu Pracharak" in English and Hindi.

CHAPTER V

MY CAREER IN GOVERNMENT SERVICE
ASSISTANT COMMISSIONER
TO
DISTRICT AND SESSIONS JUDGE

In August 1880, I was posted at Gujranwala as Extra Assistant Commissioner. Lala Munshi Ram, M.A. was the Headmaster of the Government High School which functioned in a house adjoining the Mandi. Maharaja Ranjit Singh was born in this house. A tablet in the room where he was born, was inscribed with the statement that the Samadhi of Sardar Maha Singh was situated outside the town of Gujranwala.

Sardar Dharam Singh who was living in Gujrat told me that in Sikh times, his father used to ride from Sialkot to Gujranwala in one day. His grooms had to hold the stirrup and run with the horse with some rest on the way.

Fazal Khorana presented Mr. Mohan Bir, who was Extra Assistant Commissioner, with a fine horse. After sometime he fell out with Mr. Mohan Bir and had the horse stolen. In the beginning of 1881 (14-2-1881) I was transferred to Gujrat. There I was Treasury Officer, but also invested with civil, criminal and revenue powers. I was also Secretary of the District Board and Municipal Committees of Gujrat, Jalalpur Jatan, Kunjah and Dinga. I had also the power of Sub-Registrar for registering documents. Jalalpur Jatan is nine miles from Gujrat and Kunjah about eight miles. I used to ride to these places once a month to attend meetings of the Municipal Committees. It used to take me an hour to reach those places, hold the meetings for two hours and then return to Gujrat. I used to go to those places in the morning and return by noon and then

attend to my Treasury and Judicial work. I could not be absent from office during working hours as I was the Treasury Officer. My pay at that time was Rs. 200/- per month. The income from fees for work as Sub-Registrar varied between Rs. 75 and Rs. 100 per month. I was getting Rs. 133 per month as Prem Chand Roy Chand Scholarship.

My brother Lala Siri Ram got an attack of sleeplessness and remained at Gujrat. I noticed that the attack used to increase with the waxing moon. I also noticed that when he had an attack for six or nine months the period of freedom from disease used to last for as many months. This I came to know gradually after his treatment by Hakim Khuda Bux. When the Hakim started his treatment, the disease was going down naturally by the lapse of time. I had at first thought that Hakim's medicine was doing him good. After some years, when he got an attack again, I sent for the Hakim. At that time I was at Jhelum, and there I placed my brother under his treatment. At that time the disease was growing in intensity. The medicine did him no good. Then I came to know that there was a period in which the disease increased and then decreased by itself.

At Gujrat I was living in the house which belonged to the nephew of Chaudhri Bir Bal. It was situated outside the city. In the house there were only two rooms on the upper storey. In one room I used to sleep and in the other my wife, my elder brother's wife and daughter Bhagwanti and her children and my young nephew Balwant Rai. Our servant used to serve them milk at night. One night he purposely left a window of that room open when he went after giving them milk at night. Most of our luggage was lying in that room. The servant with his acquaintance, who was a thief, entered the room at dead of night through that window and quietly took out a box containing some jewellery and valuable clothes of my brother's wife, and carried them to the roof of the mosque adjoining the house. They broke the box open and stole the jewellery worth Rs. 400 to Rs. 500 and left behind the broken box and some

clothes. I was awakened and told that a theft had been committed. The next morning when the Naib-Tehsildar came and made investigation, he was convinced that the servant had taken part in the theft. He caned the servant severely. The servant then broke down and confessed that he was the thief and that there were his two other friends also with him. The police arrested those two persons. All the three were sent to the lock-up. Colonel Harrington, the Deputy Commissioner, was at that time at Bankia, a cool place in the Pabbi Hills. On hearing about the theft, Colonel Harrington wrote to me a letter that the accused would be challaned and the Police would carry out a thorough investigation. The accused were sent up for trial. They were accordingly challaned for conspiracy to carry out a burglary and were sent up to the Court of Munshi Gulam Nabi Shaikh, Extra Judicial Commissioner with First class powers for committal. After recording the evidence, the case went up to the Court of Colonel Harrington, as District Magistrate. He convicted the accused and sentenced them to imprisonment and fine, out of which I was to be paid Rs. 300, the value of the loss suffered by me as estimated by the Court. But the wheels of bureaucracy grind slowly even though surely. After a few years when I was at Jhang, I received Rs. 300 out of the fine which I paid to my brother's wife.

Colonel Harrington presented me with a female pup when I was posted there in the year 1881. She was a pet animal and was with me for some years. When I was transferred to Gurdaspur in the year 1884, I took her with me there. I called her by the name of "Pisti". When I used to return from Court she used to jump on me, and usually my coat got torn by her frolics. One day she was bitten by a mad dog. I was going to kill her, but people told me that she would not develop madness as long as she was pregnant. So I did not kill her. After her 'pups' were born, she developed rabies. I do not understand up till now why this is so. I got her destroyed along with her pups by the sweeper.

Colonel Harrington suffered from gout of a severe type. He did not drink ordinary water. He had a room full of mineral water in bottles, which he used to drink. He was told that there was a shrine of a Muslim Pir. If he visited that shrine and had the dust of that shrine rubbed on his leg he would be cured. He, accordingly, visited that shrine and got his legs rubbed with the dust by the boys of the shrine, but got no relief. Colonel Harrington's orderly made him believe that he got the attack of rheumatism and gout, whenever a particular bird sat on the top of his house. So Colonel Harrington used to shoot that bird down. Even then he got no relief. In spite of all this he continued to believe in superstitions current among the Extra Assistant Commissioners. He was the son of the Governor of Bengal, and so very seldom came to the Court. Once a pleader from outside came to attend his Court. He went to his house and sent word to him through the orderly that he had come to attend the Court in a case. Colonel Harrington sent word to him to wait. After some time he sent word that he was tired of waiting. The orderly realised that he would be arousing the anger of Colonel Harrington if he gave him this message. He told Colonel Harrington that the Pleader had run away on hearing what he had said. Colonel Harrington was then pacified.

Colonel Harrington was a widower and had two sons who were receiving education in England. He wanted to remarry. A young English woman came to stay with him. Colonel Harrington raised a loan of Rs. 3000 and spent the sum on entertaining her, but she did not marry him and went away after about a month. He was very much disappointed and committed suicide. He took a big dose of laudanum. The doctor came to know of it in time and pumped the poison out of his stomach. He was saved, but this brought about sleeplessness and he was greatly disturbed. Then he resolved to shoot himself. He spoke to Pandit Moti Lal Katju about his resolve. Pandit Moti Lal Katju requested him to desist from shooting himself and

hand over the pistol to him. He promised not to shoot himself for a week and requested him to let the pistol remain with him. The pistol remained with him. He did not shoot himself that week. When the week was over, Pandit Moti Lal Katju thought no more of the matter and did not care to call on him. That very night he shot himself. I learnt in the morning that Colonel Harrington had committed suicide. It was in the month of September. I with Pandit Moti Lal Katju, Mr. Barkat Ali Khan, E.A.Cs. and Dr. Mul Chand, Officiating Civil Surgeon, went to his residence and found that he was lying in a pool of blood in his dressing room. He had shot himself in his heart with a pistol which was lying beside him. It so happened that there was no Englishman present in Gujrat at that time. The District Superintendent of Police, Mr. Buckanan, and the Headmaster of the Government High School, another Englishman, were both away. We sent a telegram to the English clergyman at Jhelum to come to Gujrat to bury him. We also sent a telegram to the Punjab Government that Colonel Harrington had committed suicide. We had sent information to the District Superintendent of Police who was on tour in the district at that time. We allowed the corpse to lie where it was. The District Superintendent of Police was the first gentleman to reach Gujrat. After seeing the corpse and satisfying that it was a case of suicide, he asked us to put the corpse on the bedstead. Then came the clergyman from Jhelum in the afternoon. He saw the pool of blood in the dressing room and the corpse on the bedstead. The District Superintendent of Police replied that he had seen the body in the pool of blood and the pistol lying by the side of the body, thus satisfied himself that it was a case of suicide. He had then requested that the body be put on the bedstead. The clergyman said that he could not bury the corpse in the graveyard with Christian rites, until there was a certificate that the suicide had been committed in a moment of insanity. He further added

that he would not bury the corpse as he had not taken his meals. He would do so only after he had taken his lunch. We ordered the servants of the Dak Bungalow to prepare his lunch. Meanwhile Dr. Mul Chand was busy putting the body in a form in which it could be put easily in the coffin. The corpse had become stiff and could not be put into the coffin without warm water or other material used on it. We carried the coffin to the graveyard at midnight where the burial ceremony took place and we returned home after midnight. We did not take our meals on that day. After a few days Colonel Harrington's cousin who was the Executive Engineer in Rawalpindi came to Gujrat and sent a complaint to the Punjab Government that the body was allowed to lie in the pool of blood, and blamed the District Magistrate. The Punjab Government asked for an explanation from him. Pandit Moti Lal Katju who was the senior officer wrote in his explanation that among the Hindus when a person dies on the bedstead, he is removed to the ground. "We had put the body on the bedstead on the suggestion of the District Superintendent of Police. The clergyman who came afterwards had asked the same question, but the District Superintendent of Police told him that he had suggested it to us. We did all we could to give a decent burial to the corpse." The Punjab Government wrote back to the Executive Engineer that we deserved thanks for what we had done and that the Government was satisfied with our explanation. An I. C. S. British Officer came to Gujrat as a Deputy Commissioner after a few days. Being the Treasury Officer, I was put in charge of the property of Colonel Harrington. A list of the property was made and the Deputy Commissioner fixed the price of the furniture and other articles. The property was then sold.

After a few months, Mr. Macauliffe was appointed the Deputy Commissioner of Gujrat. He spent most of his time in translating Indian religious works into English and gave very little time to the discharge of his duties as the Deputy Commissioner and District Magistrate. I used to

sign for him all the letters which were issued from the office of the Deputy Commissioner. He used to absent himself now and then and visit other stations in Punjab, as far as I know without taking leave or permission from the higher authorities. But as I used to sign for him the official letters, his absence was not noted by the higher authorities. Sometimes he roamed about the town clad in Indian dress.

Some years later an elderly Kashmiri Muslim woman with her son came to see me at Lahore. She stated that she was wife of Mr. Macauliffe and that the young man was the son of Mr. Macauliffe by her. He looked by appearance exactly like Mr. Macauliffe. A person who had seen Mr. Macauliffe could be in no doubt that the young man was his son. She told me that Mr. Macauliffe used to send her some money every month for her maintenance. She showed me some papers and asked me if she could apply for maintenance from his property. I told her that what she showed me were copies of the letters purporting to have been written by Mr. Macauliffe promising to pay her money for her maintenance and that she could not claim anything on the basis of those copies. She was greatly depressed to hear this and had tears in her eyes. She told me that Mr. Macauliffe had taken away the originals from her and given her these copies. Her son who was a young man, was employed as a clerk in the Chief Court, Punjab. The elderly woman was a mistress of Mr. Macauliffe and the youngman his illegitimate son.

In the year 1882, an official of the Jammu State came to see me at Gujrat. He told me that Maharaja Ranbir Singh, Maharaja of Jammu and Kashmir, desired to see me. I applied to Colonel Harrington, the then Deputy Commissioner of Gujrat, for permission to be absent from Gujrat for a few days. I got leave and left Gujrat for Wazirabad with the state official on the same day. On reaching Wazirabad, the official told me that he had no money with him to pay for the conveyance from Wazirabad to Jammu, and request-

ed me to pay the same for him from my pocket and promised to pay it back to me. At that time there was no railway line from Wazirabad to Jammu. I had to go there by cart. There was no bridge on 'Tavi' river. The town of Jammu was surrounded by shrubs, hedges and trees. The Maharaja would not allow the trees to be cut. He considered it to be a defence of the town. I was treated as a State guest and was lodged in a commodious state building. Next day I went to Diwan Anant Ram's house. He was the Prime Minister of Jammu State. His house was situated on the edge of a big tank on the way to the Mandi. A large number of state officials and other dignitaries were present in his house at that time. They had come there to pay obeisance to Diwan. The Diwan was performing 'Pūja' in a separate room on the upper storey of the building. His younger brother Diwan Amar Nath was studying in another room with his tutor. When Diwan Anant Ram came out of the room after performing 'Pūja', I was introduced to him. His servants encircled him with a white 'Chaddar' and one servant put on him his 'Pyjamas' and then tied his 'Azarband'. The officials went away after paying their respects to him. I had not seen such a scene before.

Then the Diwan Sahib went to the Durbar to see His Highness the Maharaja. He asked me to wait in his house for sometime. He would send me a message from the Durbar. I sat in a window in a room on the upper storey, facing the tank below. I was alone and had a reverie. It appeared to me that some British soldiers were treading their way along the tank. I was startled at the glimpse of the coming events which were casting their shadow before hand. In those days the Europeans had to obtain permits from the State authorities to visit Kashmir, and the number of permits issued was limited. When I had waited there for half an hour or so, a State official came to me and told me that His Highness the Maharaja Sahib was ready to see me. I went to the Durbar with the State official. The

Maharaja Sahib was sitting on a round Gaddi which was spread on the floor and his three sons Tika Raja Partap Singh, Raja Amar Singh and Raja Ram Singh were sitting in front of His Highness on Gaddies with swords in their scabbards. Diwan Anant Ram was sitting a few feet away on the right side of His Highness. Babu Nilamber Mukerjee, another Minister was sitting next to Diwan Anant Ram. I was given a seat next to him. The other officials were sitting in order of their ranks. His Highness asked me whether I would like to serve the State. I replied that I would consider it to be my good luck, if I had an opportunity of serving the State, but I would like that my services be borrowed from the British Government. His Highness replied that he would try to ask for the loan of my services. His Highness presented me with a book dealing with the worship of Vishnu. There was a story that on the death of a person who was not a worshipper of Vishnu, the demons had come to take charge of the spirit of the dead man and that at that very time some dogs had dragged the dead body round the temple of Vishnu. Then and there the attendants of Vishnu came to the spot and told the demons that the dead body of the deceased had worshipped Vishnu by doing Parikrmā, going round the temple of Vishnu. Hence he was entitled to a place in the paradise allotted to His worshipper. The attendants of Vishnu drove away the demons and took the spirit of that man to the abode of Vishnu.

I returned to Gujrat after paying my respects to His Highness Maharaja of Jammu and Kashmir. After a few days a letter came from the Punjab Government Secretariat to Colonel Harrington the Deputy Commissioner of Gujrat requesting him to call for an explanation from me why I had visited the Maharaja of Jammu and Kashmir and asked for a post in his State and taken valuable presents from the Maharaja. This information was based on the report from a Hindu newspaper correspondent who was in the service of the British Government and was living

at Jammu. I tendered my explanation in which I wrote that I had an occasion to visit Jammu after taking leave from the Deputy Commissioner of Gujrat, and that I had the opportunity of paying my respect to His Highness. He enquired from me whether I would like to serve the State. I had replied that if my services were taken on loan from the British Government I would gladly do so. I explained that I had taken no presents. My explanation was considered satisfactory by the Punjab Government. After some years I came to know from some persons that a present had been ordered to be given to me by the Maharaja and that it was actually given out from the State store, but some State official had misappropriated it. I think that the report was based on facts.

In November 1883, I received a wire from Ajmer that Swami Dayanand was seriously ill at Ajmer. I tried to get leave, but could not get it. After a few days I received another wire that Swami Dayanand Saraswati had passed away.

Sardar Gurbachan Singh, E.A.C., son of Sardar Thakur Singh Sandhavalia was posted at Jhelum. He came from Jhelum district and I from Gujrat district to settle a dispute about alluvial and diluvial land near Mooga Rasul situated on the banks of the Jhelum river. It was claimed by a village in the Gujrat district and by another village in the Jhelum district. Sardar Gurbachan Singh was my acquaintance. After passing the M. A. Examination of the Calcutta University, I had at the request of Dr. G. W. Leitner, the Principal of the Government and Oriental Colleges translated into English a Memorial to the British Government written by his father, Sardar Thakur Singh. In that memorial, Sardar Thakur Singh had called attention to the high position his family had held and the valuable Jagirs which the Sandhavalia family possessed under Maharaja Ranjit Singh. He prayed that as the head of the Sandhavalia family he should get from the British Government equivalent Jagir so that he could maintain the high position

of the family. While I was engaged on this work, Sardar Gurbachan Singh had come in contact with me. He was a classfellow of my younger brother, Siri Ram.

One day both of us were standing on the high ground of Mooga Rasul which overlooked the battle field of Chilianwala. Sardar Gurbachan Singh's maternal uncle was with him. Some relics of the parapet made of hard earth and of embrasures constructed in 1849 at the time of the sanguinary battle between the Sikh forces and the British forces were still intact. The maternal uncle of Sardar Gurbachan Singh told us that he had been at that very spot in the battle, commanding the Sikh artillery. He said that the Sikh forces were successful in that battle, but could not pursue on account of fatigue the English forces in their retreat from the battle field.

In the year 1884 I was an Extra Assistant Commissioner and Treasury Officer at Gurdaspur. Diwan Naranjan Dass died issueless. Colonel Harcott, the Deputy Commissioner of Gurdaspur took charge of his property, including a box full of jewellery. The box was brought to Gurdaspur and put in the double-locked room of the Treasury, which was in my charge. At that time I received a letter from Sardar Gurbachan Singh asking me to let him know if there were certain very valuable pieces of jewellery of Rani Jindan (the spouse of Maharaja Ranjit Singh) in the box of jewellery of the late Diwan Naranjan Dass. The box used to be opened from time to time by Colonel Harcott in my presence and a list made of the jewellery. After sometime the jewellery was taken by Bhagat Narain Das to the jewellers of Amritsar for being valued. The official report about the jewellery was that there were all false stones and no genuine precious stones in the jewellery box. When Colonel Harcott took leave and went to Bombay, Bhagat Narain Dass accompanied him to Bombay. There were rumours afloat that the precious gems and stones had been taken out and in their place false stones and jewels inserted

in the jewellery box. I wrote to Sardar Gurbachan Singh Sandhawaliala that there were no precious stones in that box.

Sardar Thakur Singh Sandhawaliala got a Sākhi (History) prepared, in which it was written that Maharaja Dalip Singh would be removed from Punjab to England by the British and there he would embrace Christian religion, and that, afterwards he would return to India and then would become the ruler of Punjab. At that time, Maharaja Dalip Singh was in England. Maharaja Dalip Singh on reading the Sākhi, it was said, embraced the Sikh religion again and started for India. Meanwhile the British Government got the information that there was a conspiracy brewing in the Punjab for putting Maharaja Dalip Singh on the throne and that a secret society had been organised for this purpose. The Maharaja came to know that he would be arrested on landing on the Indian soil. When the ship reached Aden, he left the boat and went on a French steamer and returned to Europe and settled in Paris.

Sardar Gurbachan Singh and Sardar Thakur Singh came to know that they were suspected of complicity by the British Government. With other members of their family they secretly fled to Pondicherry. One of the sons of Sardar Thakur Singh who was Honorary Magistrate at Sindanwala in the Amritsar district did not join the conspiracy and remained aloof. I came to know of all this by chance after the Government had granted pardon to the conspirators.

One day when I was travelling from Amritsar to Lahore in the train, an Inspector of Police named Dayal Singh Giani was also travelling in the same compartment. He told me that he had been recommended for the post of E.A.C. on account of his meritorious service in the C. I. D. He related to me that he belonged to the Giani family of Amritsar and had received little education and was in search of a job. His grandfather who was a Rais of Amritsar took him to Mr. Warburton, District Superintendent of Police, Amritsar and requested him to give him a post in the

Police. Mr. Warburton told his grandfather that since he had very little education, he could only give him the post of a Head Constable. His grandfather thankfully accepted the post of a Head Constable for him. He said that he felt very much disgusted, but accepted the post as he could not get a better job.

Giani related that one day he was walking in the precincts of the Golden Temple, Amritsar, in a very depressed state of mind thinking about the high position which his family had held in the Sikh times, and comparing it with his own present condition and the lowly post of a Head Constable. He said it was his good luck that he met Bawa Narain Singh, who on learning that he belonged to the Giani family so highly respected among the Sikhs asked him in confidence, if he would work for the honour and service of the Khalsa. He replied that he would most willingly work to promote the cause of the Khalsa. Bawa Narain Singh then took him to the Har Mandir and made him swear in front of the "Ādi Granth" that he would work as a member of the Secret Society which had been formed to promote the interests of the Khalsa, and that he would not reveal the secrets of the society to any one. Bawa Narain Singh told him that the society was taking steps to bring back Maharaja Dalip Singh from England as the Ruler of the Punjab. The Society was preparing a petition addressed to the Czar of Russia from the people of the Punjab seeking Czar's assistance in restoring Maharaja Dalip Singh to his throne. The petition stated that lakhs of Punjabis, who had affixed their signatures to the petition were ready to rise and even sacrifice their lives for restoring Maharaja Dalip Singh to the throne of the Punjab. The members of the Secret Society were to meet at a certain place where a large number of ink-stands and pens were kept ready. The members had to forge lacs of fictitious signatures in differing characters. Bawa Narain Singh asked him to come to the appointed

place at the appointed time and join in forging signatures. He gladly agreed to do this work for the Khalsa.

When Bawa Narain Singh had left, Giani Dayal Singh thanked the Gurus for showing him the way for the betterment of his life. He went straight to the house of Mr. Warburton and gave him the full information. Mr. Warburton was delighted to hear all that and profusely thanked him for the work he had done. He took him to Mr. Lang's house where, in the presence of the Englishmen, he repeated what he had told him earlier. Mr. Warburton told him that for his good work he was appointed Sub-Inspector of Police from that very day. He instructed him to continue to work in the Secret Society and every day give him information about its progress. Mr. Warburton told the City Police that he had dismissed Giani Dayal Singh from the post of a Head Constable and that he should not be allowed to come to the Police Station of Amritsar.

Giani Dayal Singh told me that, thereafter, he used to go daily to the appointed place and along with other members of the Secret Society add fictitious names to the petition to the Czar. Mr. Warburton used to give him presents and money which he used to give to the Secret Society to show his continuing interest in that Society. Bawa Narain Singh used to read out letters which he had received from Maharaja Dalip Singh and from Sikh military officers who had joined the conspiracy, but he did not tell Dayal Singh where he kept the letters and the secret papers of the Society. There was a Sikh Sardar who was a member of the Society. He also used to receive letters from Maharaja Dalip Singh and other Sikh leaders. Dayal Singh passed on this information to Mr. Warburton. He showed Mr. Warburton the house of the Sikh leader. Mr. Warburton himself visited the house and found that all the particulars which Giani Dayal Singh had given about the house, furniture and the portraits of Maharaja Dalip Singh, were correct. The Sikh leader was arrested after a few days with the help of Giani Dayal Singh who had invited him to his

own house from where he was spirited away by the Police. The Secret Society had fixed a date for leaving Amritsar with the petition bearing the names of a large number of people of the Punjab, for being presented to the Czar of Russia. The Police also was apprised of this and made arrangements for arresting the conspirators from the railway train in which they were travelling. But in the meanwhile Maharaja Dalip Singh made peace with the British Government. So the British Government promised free pardon and amnesty to the conspirators.

As amnesty and free pardon were granted to the conspirators, Sardar Gurbachan Singh returned to the Punjab from Pondicherry. Sardar Thakur Singh had died at Pondicherry. When Sardar Gurbachan Singh met me after his return from Pondicherry, he told me that a Muslim Police Officer had informed him and his father, Thakur Singh, that a warrant of arrest had been issued against them, and, therefore, they had fled to Pondicherry. He said that the said Police Officer had been trusted by the Sindhavalias, who afterwards found that he had been working as one connected with the Criminal Investigation Department.

Sardar Gurbachan Singh also told me that some Burmese were also living in Pondicherry at that time. They planned a revolution in Burma, and secretly sent their leader to their home-province. In order to hide the departure of their leader from the British Officer residing at Pondicherry, the Burmese used to dress another Burmese with features similar to those of the said leader.

The Sindhavalia family was in great distress. To help the family, the British Government allowed the Nahan State to employ Sardar Gurbachan Singh as a Judge on a small salary. After a few years, Sardar Gurbachan Singh died at Nahan. Once, I asked Sardar Gurbachan Singh, why Sardar Ajit Singh and his ancestors had shot Maharaja Sher Singh. Sardar Gurbachan Singh said that they were quite

justified in shooting him as he had been responsible for the death of Nau Nihal Singh, the son and lawful heir to Maharaja Kharak Singh, and also because maids in his service regularly used to beat the pregnant Rani of Maharaja and made her abort to ensure that he was not deprived of the throne.

In the year 1882, the Government of India appointed an Education Commission, with Mr. Hunter as the President. Mr. Pearson who had for some time been the Principal of the Government College, Lahore, was one of the members. It held its session in the Gorton Castle in Simla. I received a set of questionnaire to which I sent my answers. I was asked to appear before the Commission for oral discussion. Accordingly, I appeared before the Commission at Simla. My written and oral statements, like those of others, were printed in the report of the Commission.

In the year 1877 or 1878 the question of raising the Punjab University College to the status of a University with the power to grant degrees was being considered by the Punjab Government. The Punjab University College could at that time give only diplomas, but not degrees. The High Proficiency Arts Examination was equivalent to the B. A. degree. On the Oriental side the diplomas were known as B. O. L. and M. O. L. instead of B. A. and M. A. respectively. Till then, the Government was not in favour of imparting high English education to Indians. The Government College at Delhi had been closed about the year 1875. I did not agree with this move of the Government. I believed that the discouragement of high English education would lead to the discouragement of the study of science and industrial technology in the country, and would not be conducive to the enlightenment and betterment of the country. I, therefore, drafted a memorial to the Government against the creation of the Punjab University as a purely oriental institution, At that time Babu Surender Nath

Banerjee was on a visit to Lahore and was staying with Babu Pratul Chandra Chatterji. On my request, the memorial drafted by me was revised by Babu Surender Nath Banerjee. Babu Yogendra Chandra Bose, who was then the leader of the Lahore Chief Court bar, also revised the *mémorial*. I submitted the memorial to the Government.

Babu Yogendra Chandra Bose and myself deeply felt the necessity of an English daily at Lahore for carrying on the agitation with respect to the University. We approached Sardar Dyal Singh Majithia with a request to start a paper in English. Sardar Dyal Singh approved of our idea and started the daily newspaper, *the Tribune*. A series of articles were published in *the Tribune* on the question of the foundation of the Panjab University. Afterwards those articles were published in a book form. Sardar Dyal Singh was a member of the Senate of the Panjab University College. At a meeting of the Senate, one of the members asked Sardar Dyal Singh as to how he could continue to be a member of the Senate when, in *the Tribune* which was his paper, articles were being published against the foundation of the Panjab University. Sardar Dyal Singh resigned his membership of the Senate.

In the winter of 1881, Sir Robert Egerton, Lieutenant Governor of Punjab invited officers from different districts of the Punjab to a party at the Government House. Khan Gulam Nabi Khan and I, both Extra Judicial Assistants, were invited to the party from the Gujrat District. The party was held at night. When I was introduced to Sir Robert Egerton, he asked me why I was associated with the agitation against the foundation of the Panjab University. I replied that I believed that English education was necessary and that purely oriental education would not suffice for the development and industrialisation of India.

In the beginning of 1884, I was transferred to Gurdaspur. Colonel Harcott was the Deputy Commissioner there and Mr. Smith the District Superintendent of Police. Dr.

Radha Krishan was the Civil Surgeon of Gurdaspur. One day, Dr. Radha Krishan told me that Mr. Smith asked him whether I was the same man who was one of the accused persons in the criminal case in which I and other members of the Arya Samaj were required to furnish security to keep peace in Lahore in 1877.¹ I related to Dr. Radha Krishan the facts of the case.

I was once sitting with Dr. Radha Krishan when he was laid up with high fever. His servant brought food for him. He took the servant to task and said, "Don't you know that I am suffering from fever and you have not brought Parāṇthās for me!" He said that he was in the habit of taking Parāṇthās, rich with ghee, whenever he was down with fever and that did him good.

My eldest son Amar Nath was born in the year 1885. He was born in a dark and dingy room which had no ventilation. Those days many maternity deaths occurred. Puerperal Septicemia was common and causes of bacterial infection were not known. It was, therefore, customary to confine women in dark and shuttered up rooms. Two months before that, my elder brother Lala Shiv Dyal came to see me at Gurdaspur. He had come on leave to perform the Mundan ceremony of his son, Balwant Rai. For this purpose, my brother, his wife, his daughter Bibi Bhagwanti, his son Balwant Rai, our mother, my wife, and Mela Devi (daughter of my father's sister) started for the Kangra Hills. I accompanied them upto Phillaur. They travelled by a Bahli (a curtained bullock cart). Their luggage moved in another hired cart. They travelled via Phagwara and Hoshiarpur to Chintpurni and from there to Jwala-Mukhi and Kangra. There was no railway line in this area. On return from Kangra, my brother again came to Gurdaspur. I took him to my Court room where he watched me

1. See Chapter II, *the Arya Samaj*.

administering justice. That was the last time we met. He died in September, 1887 at Madras, where he was serving as Executive Engineer.

When a severe epidemic of malaria broke out at Gurdaspur, I went down with it along with my servants. None of them felt strong enough to bring water or to cook food. My orderly was also down with fever. He used to sit or lie at the door of my house and request the village people who came to sell firewood, to bring water for us. A neighbour cooked food for us. So severe was the epidemic that the Courts were deserted. Even when the fever had left me, I had attacks of fever again after thirty days or so. I used to write on the record of judicial cases that I could not take down the evidence due to fever. Mr. Wilkinson was the Sessions Judge of the Amritsar Division, which also included Gurdaspur. When the cases went on appeal to him, he discovered from the records that I got fever periodically after a month. When he came to Gurdaspur to try Session's cases, he told me that I had been getting fever regularly after intervals of a month. This fever did not leave me till I was transferred to Jhang.

I was transferred to Jhang in the year 1885. There I lived in a Kothi near the District Courts. There I met Khan Bahadur Chetan Shah, Civil Surgeon, whose house was near mine. He had been for two years at Kabul, before being posted at Jhang. He said that in Kabul he used to tell patients the time when they had been ill by looking at their nails. They used to be astonished on learning that the history of a person's ailments is recorded on his nails. Khan Bahadur Chetan Shah had knowledge of Ayurvedic medicines also. He used to record the history of illness of some of his patients whom he treated. I was under his treatment for dyspepsia. I have got with me the prescription made by him of the medicines which he prescribed for me. I, however, got no relief. I used to suffer from giddiness every evening and headache every week.

The real cause of giddiness and headache was that I used to take food five times in 24 hours : Milk in the morning, then lunch at about 10 a.m. before going to Court, sweets and fruits on returning from Court in the evening, dinner at night and a glass of milk before going to bed. No amount of treatment, Unani, Allopathic or Ayurvedic, did me any good. Allopathic medicines were given to me by Dr. Chetan Shah and Unani and Ayurvedic medicines by Hakim Khuda Bakhsh and Vaid. I continued to suffer from giddiness and headache notwithstanding that I used to take long walks in the morning and in the evening and also do some physical exercises. Later in life, I read in the Ayurvedic books that the taking of food more than two times in twenty-four hours is injurious, and did not conduce to longevity and good health. So I first gave up taking milk in the morning and at bed time. Then I made up my mind to give up refreshment at about five o'clock in the evening. At first I felt great depression as a man feels when he gives up taking intoxicants which he is in the habit of taking. Since then I have been taking two meals a day, one at 10 a.m. and the other after sunset. I have not suffered from giddiness and headache after that.

When I was at Jhang, I was also the Treasury Officer. Mr. Coldstream, the Commissioner, came on a visit to Jhang. At about 8 P.M. he went with me to the Treasury to check the stamps cash which were kept in the Treasury. They were kept under double lock. There were two locks on the strong chamber where the treasury was kept. The key of one lock remained with the Treasurer and the second with me. Similarly there were two locks on the box in which bags of one thousand rupees were kept. Before opening the lock on the big box, he began to ask me as to which of the two locks I had the key with me and of which the Treasurer. I replied pointing out the lock of which I had the key and the Treasurer replied in the same way. He repeated the question continuously for five minutes. The box was then opened. He began to count the bags of

Rs. 1000/-. There were about 40 to 50 bags in the box. When he had counted about 20 bags he forgot how many he had counted. Then he began to count again. He continued recounting, but he could not finish counting either cash or stamps or currency notes upto 10 P.M. When it struck 10, he told me to take him to his Dak-bungalow, where he was putting up. So I took him in my carriage to the Dak-bungalow. His substantive post was that of the Deputy Commissioner of Gurdaspur, but he had come to Jhang as an Officiating Commissioner. He had brought with him two big boxes of files laden on a camel from Gurdaspur. He had not been able to dispose off these at Gurdaspur on account of his habit of indecision.

I was told a story about him when I was at Gurdaspur. There was a case in which he was examining a witness. He asked him how many brothers he had. The witness replied that they were four brothers. He continued to ask him the same question for at least half an hour. The witness in the end said that they were three brothers. Mr. Coldstream said, "Uptil now why have you been telling lies?" The witness replied that he was telling the truth. When he came from home they were four. As he did not expect to return home, so there would be only three brothers left. Everyone present burst into laughter. Mr. Coldstream, however, was a very conscientious officer and a learned Persian scholar.

In the winter of 1885, a Regiment halted at Jhang on their way to a new station. A young European I.M.S. officer who was attached to the regiment came to consult Dr. Chetan Shah. The I.M.S. officer said that there were several serious cases of pneumonia in the regiment and he himself did not know what to do. Dr. Chetan Shah gave him the necessary advice. Dr. Chetan Shah told me afterwards that it was a mistake to put a regiment in charge of a young inexperienced I.M.S. officer and that the soldiers suffered on that account.

Dr. Chetan Shah told me that once a big landlord fell seriously ill and came to him for treatment, and promised to give several acres of well-irrigated land worth more than a thousand rupees as his fee. After a few days when his ailment abated in virulence, he modified his promise and told the doctor that instead of the land he would give him a fine mare and a few hundred rupees. Then after a few days again when the Zamindar was about to recover completely he told the doctor that he would present him with a buffalo worth Rs. 100. When he got well, he gave him neither the buffalo nor anything else. Dr. Chetan Shah said, "This is the way in which the patients treat their physicians."

When I was at Jhang, there was no paved road from Chichavatni to Jhang. The distance was about 56 miles and the way lay through a jungle of trees. Upto Kamalia which is a few miles from Chichavatni there was a sort of Kacha road. The mail was carried by tongas. At a distance of some miles there was a post where horses were changed. At Toba-Tek-Singh there was a post for change of horses. There was no well at that place. The water was brought to that place on camels from a place a few miles away. The way was very dusty and on travelling by tonga one was completely covered with dust. In that jungle there were a few villages. The residents kept a number of milch cattle, goats and sheep. Their occupation was to prepare ghee and sell it and thus earn their living. Their other occupation was lifting cattle of one another, which was not considered dishonourable. Their youngmen went bare-headed. When they stole a cattle, they presented it to one of their female relatives who would give them a turban which they tied on their head. Their technical term for preparing to commit cattle-lifting was 'hiding'. They considered it to be dishonourable to commit burglary, dacoity or theft. On this account the way from Chichavatni to Jhang through the jungle was safe even at night. Women of Jhang used to travel by yakka safely and no case of dacoity or theft was heard of there in those days.

I remained at Jhang from 24th August 1885 to 12th March 1887. I came to Lahore several times via Chichavatni and returned to Jhang by the same way through the jungle. On every such occasion when I reached Jhang, I used to stand before the looking glass and find myself covered with dust all over. In those days Jhang was visited by terrible dust storms. So much so that one could not see one's own hand in the dust-storm. One day I was taking a walk with Dr. Chetan Shah whose house was near mine. It was a bright moonlit night. Suddenly there arose from the horizon a black cloud of dust which covered the moon and made it quite dark. The darkness was so dense that it was with great difficulty that we could reach the house of Dr. Chetan Shah, though the place where the storm had overtaken us was very near. On another occasion when my son Amarnath who was still a child, accompanied by a maid-servant was playing near the well which was about 50 yards from our Kothi, suddenly a dust-storm came during the daytime and darkened the sky. It was with difficulty that the maid-servant could bring the child back to the Kothi. In the summer dust-storms blew every third or fourth day and cooled the weather.

One day the roof of a room in the Kothi came down, smashing the things inside. Fortunately there was no person in that room at that time. The beams were of Cheel wood which had decayed by lapse of time and white ants. Baren Banting was the Deputy Commissioner of Jhang for some time. His knowledge of English law was rather poor. He could hardly write a decent judgement. It was said that he was taken into the Civil Service because of being an expert cook ! He brought with him one Harsukh Rai of Amritsar and appointed him Overseer. Harsukh Rai had a great influence on Mr. Baren Banting. Once when Baren Banting was away from the station a petition was submitted to me containing complaints against Harsukh Rai. I recorded an order on the petition that it should be put before the Deputy Commissioner, when he returned from

leave. When Baren Banting returned to Jhang, he heard the petition and came to my room and said to me that the petition was made at the instance of my teacher Munshi Karam Chand who was an enemy of Harsukh Rai. The people of Jhang believed that Harsukh Rai had amassed a good deal of money as he was a favourite of Mr. Baren Banting. He could get things done for those who approached him. Some years later when I was the Judge of the Small Causes Court at Lahore, and Munshi Karam Chand was the Excise Inspector in Lahore District, the latter came to me laughing. He told me that he was returning from Kasur where he had seen Harsukh Rai in the lock-up, and had helped him to come out of it. He said that after retiring from service in the Jhang district Harsukh Rai had returned to his home in Amritsar. One day a man came to him and told him that there was a wealthy banker who was in search of a treasurer. The treasurer must give cash security of a thousand rupees and he would get a lucrative pay. Harsukh Rai took a thousand rupees with him and went to Kasur to see the banker. He found liveried orderlies with staffs covered with silver-knobs standing at the door of the room where the rich Seth was sitting. Harsukh Rai was introduced to him. The banker was busy in game of cards and asked Harsukh Rai to join him. Harsukh Rai joined the game. Shortly afterwards a Police party raided the place. The money which was with Harsukh Rai was taken away from him by the banker who was really the chief of a party of swindlers and professional gamblers. Harsukh Rai was put in the lock-up by the Police who were evidently in league with the swindlers. Munshi Karam Chand said that it was with great difficulty that he could get him released from the lock-up.

This incident reminded me of another party of swindlers who had cheated the father of late Sir Ganga Ram. Sir Ganga Ram had built a house in the Hall Bazar, Amritsar. A party of swindlers took that house on rent. There was, as usual, a liveried peon carrying a staff covered with silver-

knob as his attendant. Sir Ganga Ram's father used to visit the swindlers who used to entertain him. One day the swindlers took him to a jeweller's shop and purchased jewels worth thousands of rupees. After purchasing the jewellery they said that they had forgotten to bring the currency notes with them and asked Sir Ganga Ram's father to affix his signatures to the entry in the account book of the jeweller as surety, and promised to send the amount to the jeweller next morning. It was late in the evening at that time. Next morning the party of swindlers had disappeared. So the late Sir Ganga Ram had to pay the sum due to the jeweller as his father had stood as surety.

Late Sir Ganga Ram was born in the Gujranwala district at Mangat where his father was a Patwari. Sir Ganga Ram got the Gurdawara of Gujranwala rebuilt. Once Sir Ganga Ram told me that he had designed a new kind of house which would cut down the cost of construction, and showed me that house in Amritsar, the rooms of which looked like railway compartments with low roofs. He said that it was not necessary to build rooms with high roofs.

There was a Muslim Naib Nazir in the Court of Imanud-Din, Munsif of Jhang. He misappropriated a large sum of money from the deposits of litigants. Imanud-Din had taken no notice of this misappropriation. The fact came to the knowledge of Mr. Lowis Dane, Deputy Commissioner of Jhang who afterwards became the Lt. Governor of Punjab. He asked me to report on the work of Naib Nazir. I examined the files of the cases in which the misappropriations had taken place and submitted my report to the Deputy Commissioner. The Naib Nazir was prosecuted, convicted and sentenced to imprisonment. The Deputy Commissioner made a report against Imanud-Din to the Chief Court.

When I was at Jhang, the Jubilee of Queen Victoria was celebrated. The whole town of Maghiana was lighted.

The district is named after Jhang which is an ancient town, about two miles from the town of Maghiana, where the District Courts now stand. The high school is situated at Adhiwal which is situated half way between the towns of Jhang and Maghiana. I as the President of the Municipal Committee was in charge of the celebrations including lighting arrangements etc.

In addition to my duties as Extra Assistant Commissioner of Jhang, I was also President of the Jhang Municipal Committee. One day by chance I saw in one of the almirahs of the Municipal Library two volumes of a book "Secret Societies of the European Revolutions". I brought these books home to read. The books were very well-written and one could gain sufficient knowledge regarding revolutionary activities. I took these books to Lahore when I went there to attend the meeting of the Managing Committee of the D.A.V. College. Lala Lajpat Rai who was also a member of the Managing Committee at that time, was a friend of mine. I gave both the volumes of the book to Lala Lajpat Rai to read. After reading these books he was very much surprised as to how I got hold of such books and thanked me for letting him read them. He told me that he had copied certain passages from the books. I think these books helped to change Lala Lajpat Rai's ideas and thoughts regarding revolutionary activities for Independence of India.

From Jhang I was transferred to Rawalpindi in the year 1887 as the District Judge. I met a British Military officer in Rawalpindi Cantonment. His young youthful daughter contracted intimacy with her Muslim orderly and embraced the Muslim religion and married the orderly. Her father brought a complaint against the orderly, charging him with the abduction of his daughter. His daughter appeared in the court of a European Assistant Commissioner, veiled as orthodox Muslim lady and said that she had attained the age of majority and had embraced the Muslim religion of her own free will and married the Muslim

orderly. The Assistant Commissioner told the girl that if her husband did not treat her properly, she should come to him for help. She thanked him and told him that there was no likelihood of her being ill-treated and in need for his help. Then she went away with her husband.

One day when I was returning from the Court at noon, I found a crowd of people standing around a well near my house. The well was dry. One labourer had descended into the well and had fainted and fallen down senseless. A lighted lamp was lowered into the well which got extinguished. Then it was realized that the labourer had died due to poisonous gases. His body was taken out of the well by an Engineer with the aid of a machine.

A civil suit for a large sum of money by a rich Hindu Contractor against the Government came up for hearing in my court. The Government pleaded that the civil suit was barred by time. There was no proper acknowledgement of the amount within the period of the limitation, admitting the claim and promising to pay the sum due. I held that the claim was not within time though it was a just claim. I dismissed the suit. If he had brought the civil suit within time, his suit would have been decreed.

When I was at Rawalpindi I received a telegram from Madras on the 9th of September 1887 informing me that my elder brother Lala Shiv Dyal had expired. He was an Executive Engineer there. At that time his daughter Bhagwanti was laid up with small pox. His son Balwant Rai was with me. Mela Ram, my cousin, was with my brother in the Madras Presidency. My brother had purchased a village there which he named Shiv Dyal Puram and had invested a good deal of money in bringing the land under cultivation.

On my way to Bannu I passed through Dera-Ismail-Khan where I made the acquaintance of Lala Thakur Datt Dhawan who afterwards became a Rai Bahadur. I put up

with Lala Jinda Ram of Dera-Ismail-Khan. Lala Thakur Datt Dhawan was then the member of the Theosophical Society. From there I went to Bannu by mail-cart via. Peyzu Path. My friend Lala Maya Ram, E.A.C. had secured a house for me on rent there. The India-Afghanistan frontier is situated about four or five miles from Bannu. Lala Hari Chand, another E.A.C. from Kunjan in the Gujrat district, was also posted at Bannu. At my request one day he went with me across the frontier in the company of a big Waziri landlord, who owned lands both in British India and across the frontier. We went on horses. On my asking him if he had any weapon with him for his safety, he replied that no Waziri ever goes out unarmed and he produced a fully loaded pistol from his pocket. I returned to Bannu the same day after sunset.

“Waziri” women came from across the frontier to the town unattended by anybody, to do work of grinding corn and to sell fuel. Sometimes we had our corn ground by them. They had the reputation of being of good character. It is said that if a “Waziri” came to know that the character of a woman had become bad, he would take her across the frontier and burn her alive. This is what was said at Bannu. The fear of the terrible punishment keeps the Waziri women chaste:

I was in charge of a Thana (Police Station) in the district of Bannu. Almost every night my sleep was disturbed by the reports from the police that murders and crimes were committed in the area. It was a practice in the Bannu District to withdraw from the Court of the District Magistrate, those cases in which evidence for prosecution was not sufficient to convict the accused person, and to refer the same to be decided by a Jirgah, i.e., a committee of Tribesmen. I noticed that in political cases, the accused persons were kept in the lock-up for months without trial.

Once in a meeting of the District Board of Bannu, a proposal to appoint a Hakim practising the Unani system of

medicine came up for consideration. The residents of Bannu district were unanimously in favour of the appointment. They said that medicines prescribed by a Unani Hakim suited them and they wanted that the Hakims be appointed in different places. The European Civil Surgeon strongly opposed the proposal remarking that an unscientific system of medicine should not be encouraged and should not be helped with the money from the District Board funds. The proposal was not sanctioned.

I took privilege leave for three months with effect from 9th December, 1887, and came to Lahore. I applied to the Chief Court for the grant of the probate of the will of my deceased brother Lala Shiv Dyal, Executive Engineer. Lala Lal Chand, Vakil of the Chief Court, was my counsel. The probate was granted by Mr. Justice Plowden. I was required to furnish security for Rs. 10,000. I had purchased some houses in Lahore and now mortgaged them for Rs. 5,000 with Lala Jiwan Dass, who executed security bond for Rs. 5,000 in favour of the Chief Court. I had also purchased some property at Ludhiana and had similarly mortgaged that with Lala Rallia Ram who was at that time an Accountant and who executed another security bond for Rs. 5,000 in favour of the Chief Court. In this way I secured the probate of the will of my deceased brother. Letters of administration along with a copy of the will of my late brother were then granted in my favour under the order of the Chief Court dated 14th January, 1888. In July 1888, I sent Pandit Bihari Lal Shastri from Jhang to the Madras Presidency where my deceased brother had been posted to sell the land which he owned there in the Kurnool District.

At the end of 1889 I was deputed by the Deputy Commissioner, Lahore, to make arrangements for the Cavalry Exercises to be held in December 1889 at Muridke. I went to Muridke to show to Lord Roberts, the then Commander-in-Chief of the Indian Army, arrangements

made by me for the camp. Both of us were on horse-backs with 2 'swars' as bodyguards. One 'swar's' horse went out of control and galloped away for more than a mile. Lord Roberts was annoyed and ordered both 'swars' to return back. I had made arrangements for the camp, laid out a bazar with shops for the sale of eggs, meat, sweets, vegetables, cloth, etc. A city of small camps grew at Muridke. General Lockhart was in charge of the Cavalry Camp. It was the biggest Cavalry Camp said to have ever been held in India. Maharaja Pratap Singh of Ider and Maharaja of Jodhpur visited the Cavalry Camp and stayed for sometime in a camp near Lord Roberts' tent. Prince Edward, Prince of Wales also visited the Cavalry Camp. On the day of the parade all the troops of the Cavalry marched past the stadium on which were seated Lord Roberts and other high Army and Civil dignitaries, some Chiefs of Indian States and Military Representatives from a number of countries of Europe. I was also seated on the platform of the stadium. At the close of the Cavalry Camp, General Roberts wrote to me appreciating my arrangements and the good work.

A few years earlier, my cousin, Hira Lal, son of my uncle, Lala Ishwar Das, had passed L.M.S. examination as a Military student from the Medical College, Lahore. After becoming a doctor, Hira Lal accompanied Lord Roberts to Kabul as Assistant Surgeon. He stayed there for two years. After that Dr. Hira Lal served at Ladakh for two years. My uncle, Lala Ishwar Das, visited Ladakh to see his son.

In the year 1890, when I was the District Judge at Hissar, Lala Hans Raj wrote to me that Lala Sain Das, President of the Lahore Arya Samaj had passed away. He sought my advice regarding his successor. I wrote back to him suggesting Lala Hans Raj's name for the Presidentship of the Lahore Arya Samaj. Lala Hans Raj was duly elected.

On the 19th January 1890, my third son, Prem Nath was born in the same house at Dhal Mohalla where earlier on the first of January 1888 Kedar Nath had been born. I was not present in Lahore at that time as I was camping in the Cavalry Camp at Muridke.

In 1900, when I was the Divisional Judge of Dehri Jat Division, I was trying a Sessions case at Bannu. In that case a Pathan Muslim student in his evidence stated in Pushto that with some other students he went to a village for 'Bhika'. The word 'Bhika' meaning alms carried back my memories to the time when the Pathans were Hindus and followed the practices of Hindus and Buddhists. As is well-known, Brahmacharis of ancient days used to go from village to village for getting food for themselves and their teachers. In those days it was considered the duty of the people to feed students and their teachers. Now the deserving students are given scholarships.

In 1893, I was transferred from Amritsar to Ambala as the District Judge. Lt. Col. Pearson was the Deputy Commissioner there. Several Sikh Sardars of Ambala District were heavily in debt to the local money-lenders. Mr. Gladstone, predecessor of Lt. Col. Pearson believed that the debts had swelled up by compound interest levied by the money-lenders. He sent for the money-lenders, and asked them to remit a large amount of interest, and accept the balance from the Sikh Sardars, in full and final satisfaction of their claims. The compromise was filed with the records of the Civil Suits, but the statements of the money-lenders (creditors) were not recorded by the Court.

When I joined duty at Ambala as the District Judge, these money-lenders filed a petition for the execution of the decrees for the amount, stating that their signatures had been affixed to the compromise under pressure by Mr. Gladstone, and that the compromises were not certified by the Civil Court,

Lt. Col. Pearson, Deputy Commissioner asked me to dismiss the application for the execution of decrees. I told him that I shall have to decide in accordance with the law. He then said that he will have me transferred from Ambala. After a few days, I received a letter from the Chief Secretary Punjab transferring me to Jullundur. I joined at Jullundur and took 3 months' privilege leave. On expiry of the leave I was transferred to Jehlum. Mr. Parker was the Divisional and Sessions Judge there. He came to know of the circumstances under which I had been transferred, and advised me to make a representation so that my character roll might be cleared. I made a representation to the Chief Court, Punjab, which was accepted by the Government. Several years later I was the District Judge, Lahore and Lt. Col. Pearson was the Commissioner of Lahore Division.

While at Ambala, Lala Kedar Nath and myself started a small glass factory there. Small glass articles were manufactured, but due to limited finances the factory did not flourish at that time. The factory is now owned by Lala Panna Lal of Ambala.

Lala Dwarka Das was the Principal of Patiala College. I wrote to him to send me samples of graphite, which I came to know, was found in Patiala State. He sent me a box containing graphite and wrote about the locality from where it was extracted. At that time I was considering a proposal to start a Pencil factory in the Punjab.

CHAPTER VI

THE INDIAN NATIONAL CONGRESS : EARLY YEARS

The English people, when they started their rule here, gave English education to the Indians so that they may be able to do the routine work in the Government offices under their guidance. I remember, when I was a student, we were encouraged to study English. After a few years of this type of education, the Government found that the number of educated Indians was increasing rapidly. The first Indian University was established in 1857 at Calcutta, and soon after that English education began to spread all over the country with the opening of Mission Schools, Government Schools and Colleges all over the country. The educated Indians had to be given some work, their ideas and thoughts had to be channelized, so that their leisure time was not spent in devising ways and means to better their country and to free themselves from the chains of slavery. There is a Punjabi anecdote which says that "Once a ghost became servant of man on the condition that if he was left without work he would beat his master, the man. One day it so happened that all the work that the man could think of was finished by the ghost. The ghost came for more work. As the man could not give any more work, he started running to save himself from the ghost. On the way he met a wise man who asked him why he was running. On hearing his story, the wise man advised him to fix a pole in the ground and tell the ghost to keep climbing up and down the pole when there is no other work to do." Similarly Mr. A. O. Hume, who later became a Member of the Viceroy's Executive Council, formed a society of educated Indians which he called the Congress Committee. This Congress met annually in the month of December during Christmas

holidays and passed resolutions, but not a single resolution was accepted by the Government. In this way the educated Indians frittered away their energies, by discussing and passing resolutions which served no useful purpose. The economic condition of the Indians continued to deteriorate year after year. The Congress Committee of Mr. A. O. Hume could do nothing to better the condition of the country.

About the year 1882, when I was in Gujrat I received a copy of the confidential circular in English from Mr. A. O. Hume, in which he advised the educated Indians to organise a society for coordinating the various institutions and movements which were then carried out by the Indian people for the uplift of their country. A few years earlier I had played an important part in organising the Arya Samaj movement in the Punjab under the direction of Swami Dayanand Saraswati.¹ This was known to the Government. After receiving the circular from Mr. Hume, I was warned by friends not to be caught in the snare spread by him. I told them that the object of Mr. Hume appears to be to control the various movements which were started by the leaders of the Indian people for the uplift of their country. Some years later Mr. A. O. Hume wrote a pamphlet "Star in the East", the proofs of which, it was alleged, were corrected by Lord Dufferin, Viceroy of India. Ideas similar to those advocated in the "Star in the East" were contained in the confidential circular which Mr. A. O. Hume sent to me at Gujrat.

In 1882, Mr. Bishan Das who had for some time worked as an Assistant Professor in Oriental College, Lahore, and who had also been the Secretary of Lahore Arya Samaj came to Gujrat. Since he knew me from Lahore he came to call on me. He was accompanied by a Madrasi young-man with long hair upto his shoulders carrying a 'chimta' (long iron tongs) in his hand. I had read about him in some newspapers. He was said to be a Madrasi Yogi, five

1. See Chapter II on Arya Samaj.

hundred years old, who claimed that a knife could not cut his flesh. He had delivered lectures in Lahore about his super-natural powers. Bishan Das told me that the Madras youngman was a 'yogi', who had been deputed by 'Kushami (the spiritual correspondent of Colonel Olcott and Madame Blavatsky of Theosophical Society) to work for the salvation of Indians. He told me that he had visited Jammu with the Yogi, and was returning from there. Bishan Das also mentioned that he was in correspondence with Mr. Hume for setting up a society for the social and political uplift of India, for which an agitation would be started soon in the country. I told Bishan Das not to visit Indian States with such 'yogis' in the future, and not to play in the hands of Mr. Hume and the Theosophists.

Shortly afterwards I received a letter from Lala Madan Singh, B.A., Secretary, Lahore Arya Samaj informing me that Lala Sain Das, President of Lahore Arya Samaj had received a letter from Mr. Hume in which he said that although he (Mr. Hume) was working for the regeneration of India I (Mulraj) was carrying on propaganda against him. I wrote back denying the charge. My reply was duly conveyed to Mr. A. O. Hume. In 1892, when I was posted at Amritsar, Bawa Narain Singh Pleader and Captain Benon, Private Secretary to Mr. Hume who was then the Viceroy's Executive Councillor, came to see me. Captain Benon said that I should stop speaking against Mr. Hume. I convinced him that Mr. Hume has been misinformed about me. After this visit of Captain Benon, Mr. Hume dropped the matter.

Later during the Annual Session of the Indian National Congress which was held in Lahore presided over by Mr. Hume, one of the resolutions adopted in that Session stated that mere passing of resolutions was of no use unless some action was taken by the Government on the proposals outlined in the resolutions. This resolution had been drafted by me but was moved by Bulaki Ram Shastri, Bar-at-Law.

In 1893, when I was Extra Assistant Commissioner (Judicial) at Ambala, Lala Harkishan Lal came to see me. He had been deputed by Sardar Dayal Singh Majithia, the Chairman of the Reception Committee of the forthcoming Session of the Congress. Harkishan Lal was touring the Punjab to create public opinion in favour of the Congress Session which was to be held at Lahore during the Christmas. I tried to impress on him that the most important thing for the country was the industrial development, which must precede its political emancipation. I advised Harkishan Lal that he should devote his time and energy for the betterment of the industrial conditions in the country. He said that he would do so after the next session of the Congress.

At the end of 1893 I was at Lahore on leave during the Session of the Indian National Congress. I framed a Constitution of the Indian National Congress and got it printed. Though I was not a member, I attended one of the meetings of the Subjects Committee of the Congress over which Mr. A. O. Hume presided. Printed copies of the draft constitution framed by me were distributed among the members of the Subjects Committee. When Mr. Hume read the Constitution, he remarked that the time was not yet ripe for framing the Constitution for the Congress. If a Constitution was adopted, the Congress would cease to exist. So the draft constitution was not taken into consideration by the Subjects Committee. The fact that I drafted the Constitution of the Congress is recorded by Lala Lajpat Rai in his autobiography. My proposal was that the delegates attending the Congress Session as representatives of different places should be elected by the regular members of the Congress who are enrolled on paying specified subscription to the Congress. At that time there was no rule that the persons who were elected as delegates to a session had paid any fixed subscription or got enrolled as regular members of the Congress. My proposal has since been incorporated in the Constitution of the Indian National Congress and the delegates to each session of the Congress are accordingly elected by the regular members.

When I was still at Amritsar, the Lieut. Governor of Punjab visited that city. When I met him, he said that some wild ideas are associated with my name. I replied that when I was a young man I did have some wild ideas but later on when I gained better working knowledge of the administration those ideas disappeared from my mind.

Many years later I had an opportunity of talking to Pandit Moti Lal Nehru in 1919 when he visited Lahore after the Jalianwala Bagh Massacre to tend the wounds of the Punjabis. Moti Lal Ji used to come to the Surgery of my son Dr. Prem Nath for dental treatment. I had a talk with him in the Kothi on the political situation in the country. I asked him whether it would not be better if he were to resume his practice as a lawyer and donate his earnings to the Congress and devote his spare time for serving the public. Moti Lal Nehru said it was not possible to work efficiently as a lawyer and at the same time work for the Indian National Congress. I then suggested that his son Jawahar Lal Nehru might practice as a lawyer. He remarked that his son was even more keen than himself to serve the people and work for the Congress.

CHAPTER VII

BEGINNING OF BANKING AND INSURANCE IN PUNJAB

Punjab National Bank

In the year 1891, when I was the Judge of the Small Causes Court at Amritsar, I was living in a house in Mohalla Khatikan. I had set apart one room as my study for reading books on Dharma-Shāstras. There I conceived the idea of organising a National Bank in the Punjab. It struck me that it was necessary to have a national bank for the development of industries in the country, and that we should have the custody and final say in the investment of our money. To keep this idea foremost in my mind, I wrote "National Bank" on a piece of paper and fixed it on the wall. I used to talk on the subject daily with my friends and acquaintances. It was not easy to convince my friends that it was practicable to have a bank managed and controlled by Punjabis. Gradually I succeeded in making some of them take interest in the subject. One of these gentlemen was Lala Bulaki Ram Shastri, Bar-at-Law who was practising at Amritsar those days. He designed the cheque form which is still being used by the Punjab National Bank Ltd. The five wavy lines represent the five rivers of Punjab, the three peaks of mountains represent Tirathkoti, Devi Shir represents Lakshmi—the Goddess of wealth and prosperity, the monogram PNB for Punjab National Bank Ltd. Many other friends came round to my views.

I met Sardar Dayal Singh Majithia who agreed to become the Chairman of the Board of Directors of the Bank. Lala Lal Chand agreed to be one of the founder-Directors, with Lala Harkishan Lal and others. I could not become one of the founder-Directors of the Bank as

I was in Government Service at that time. I withdrew my money from the Bank of Bengal, which is now the Imperial Bank of India and kept it with a friend of mine in Lahore, with a view to depositing it in the proposed new bank, the Punjab National Bank. In the summer of 1894, I received a letter from Lala Harkishan Lal at Montgomery, where I was posted, that Lala Lal Chand was not in favour of starting the Bank, and was losing heart and getting discouraged. I wrote to Lala Lal Chand to persevere and start the Bank. The Punjab National Bank was established in 1894, at Lahore.

After sometime differences and clash of personalities among the Board of Directors came out in the open. Lala Lal Chand found it difficult to work with Harkishan Lal who was an autocrat in his mode of working. One day Lala Harkishan Lal came to see me when I was posted at Amritsar. After dinner he asked me to give him 'dakshina' for grinding the food that he had eaten at my house and began to laugh. I humourously asked him what would he like as 'dakshina'. He said he would like me to take one share of Rs. 100/- in one of his companies. He placed before me a Share Application Form of his Company and asked me to sign it. I signed the form and gave him the cheque for Rs. 100/-. He said goodbye and smiled and said that I had lost Rs. 100/-. After a few days I learnt that the Company had gone into liquidation.

In 1901 when I was at Rawalpindi, with the help of Pandit Kotu Mal, I collected a large number of proxies. This helped in the election of Lala Lajpat Rai as a Director of the Punjab National Bank against Lala Harkishan Lal. After the death of Sardar Dayal Singh Majithia, Rai Bahadur Lala Lal Chand was the Chairman of the Punjab National Bank for a long time and controlled the Bank satisfactorily. He died in January 1910.

I retired from Government service on the 16th October, 1912. On the death of Lala Dwarka Dass, M.A., Advocate,

I was elected a Director of the Punjab National Bank. As I was trying to check the vagaries of the other Directors and was unpopular with them, they managed to see that I was not elected as a Director when the term of my Directorship expired about 1917 or 1918.

Bharat Insurance Company

In the year 1896 I conceived the idea of starting an Insurance Company. I spoke to Lala Harkishan Lal about this matter. He agreed with me. He asked me to procure the Articles and Memorandum of Association of an Insurance Company, as he had not seen the literature on this subject. I was executor of the estate of my deceased brother, Lala Shiv Dayal. He held shares of the Oriental Life Insurance Company. I wrote to the Company to send me by V.P.P. a copy of the Memorandum and Articles of Association of the Company. That became the first item of expenditure in the books of the Bharat Insurance Company. I requested Lala Lal Chand to be the promoter and director of the proposed Bharat Insurance Company. He refused to have anything to do with the proposed venture as Lala Harkishan Lal was an autocrat and it was difficult for him to work with him. I told him that I had decided to organise the Bharat Insurance Company and I would rely on Lala Harkishan Lal only to organise the company.

The Memorandum and Articles of Association of the Bharat Insurance Company were written on the lines of that of the Oriental Government Life Insurance Company. Lala Harkishan Lal, Bhagat Ishwar Dass and I began to hold meetings to discuss the amendments and alterations we might think necessary. The Memorandum and Articles were sent to Rai Sahib Munshi Gulab Singh's Mufid-i-Am Press. I also soon found out that Lala Harkishan Lal was an autocrat. I had agreed to take ten shares of Rs. 100/- each in the Bharat Insurance Company. At my request Bhagat Ishwar Dass had agreed to take shares and to be a

director of the Company, but when I found out that it would be difficult for Bhagat Ishwar Dass to work with Harkishan Lal, I told Bhagat Ishwar Dass that as Lala Harkishan Lal is an autocrat I would take only one share in the Company instead of ten shares. I told him that he need not take any share in the Company. With my friends I tried my best to make Lala Harkishan Lal give up his autocratic ways, but I did not succeed.

Peoples Bank

The Peoples Bank was started by Lala Harkishan Lal after he ceased to be a Director of the Punjab National Bank. Due to mis-management, the bank did not last very long. Lala Harkishan Lal applied to the Punjab National Bank for a big loan to save the Peoples Bank from going into liquidation. As a Director of the Punjab National Bank I wrote against giving the loan, because I was convinced that the Peoples Bank would fail and Lala Harkishan Lal will never repay the loan resulting in a big loss to the Punjab National Bank. The loan was not sanctioned. The Peoples Bank failed soon after.

The failure of the Peoples Bank was followed by the failure of the Punjab Co-operative Bank of Lala Mulk Raj Bhalla, the Amritsar Bank of Lala Harkishan Lal, the Marwara Bank of Sir Ganga Ram and some other banks. This was due to panic and distrust in the banking system created in the minds of the public by the failure of the Peoples Bank. There was an uproar and consternation in the financial circles in the Punjab.

Some people blamed the "Arya Patrikā" and the articles published in the newspapers against the Peoples Bank for its failure. After my retirement from service in 1912 "Arya Patrikā" newspaper came under the control of Lala Rallia Ram of Gujranwala, Rai Bahadur Thakur Datt Dhawan and myself. Lala Rallia Ram was the editor, printer and publisher of the paper and Thakur Datt and myself were responsible for the finances. The Peoples Bank had come to the brink

of liquidation on account of mismanagement and autocracy of Lala Harkishan Lal. A large number of Punjabis had deposited their money in it and this question came up for discussion before the controllers of "Arya Patrikā". Rai Bahadur Thakur Datt was in favour of exposing Lala Harkishan Lal in the columns of "Arya Patrikā". I was of the opinion that if the paper began to expose him, the Peoples Bank would certainly fail and then there would be a terrible financial crash in the Punjab. Thakur Datt said that the rotten condition of the Peoples Bank must be exposed because the Bank would fail in any case and the sooner the people realised and withdrew their money, lesser would be the ruination of the depositors. I had to yield to this argument. I began to write articles in the "Arya Patrikā" on the Peoples Bank which was tottering at that time. Rai Bahadur Thakur Datt Dhawan, retired District Judge, used to go through the articles written by me before they were published. In these articles affairs of the Peoples Bank and the affiliated companies of Lala Harkishan Lal were exposed. These facts were based on a memorandum which was drafted by Rai Harji Ram, Banker of Peshawar, who had a law suit against Lala Harkishan Lal. Lala Shadi Lal (who was later knighted and became the Chief Justice of the Punjab High Court) was Judge of the Chief Court Lahore at that time. As a Commercial Judge he had written an official memorandum on the affairs of the Peoples Bank and other companies of Lala Harkishan Lal. As Shadi Lal was my friend, he allowed me to take notes from the memorandum. I had these two memoranda, one from Lala Harji Ram and the other an official one of Lala Shadi Lal, Judge of the Chief Court, from which I could confirm the facts before writing the articles in the "Arya Patrikā". The companies floated by Lala Harkishan Lal failed one after the other which created a panic among the depositors of the Peoples Bank. The depositors of the bank instead of finding fault with the company promoters and the managers began to criticise the publishers of the "Arya Patrikā" which tried to open the eyes of the public.

When one or two articles had appeared in the "Arya Patrikā", Lala Harkishan Lal approached us and requested us to stop writing about the bank and he promised to mend his ways and give to Rai Bahadur Thakur Datt copies of the memoranda, articles of association and balance sheet of the Peoples Bank and Bharat Insurance Company and all other companies floated by him. Lala Harkishan Lal supplied us all this information but he would not listen to the advice given to him on the working of the bank. He applied to the Punjab National Bank for a big loan to carry over the Peoples Bank in the crises. As I mentioned earlier, as a Director of the Punjab National Bank I opposed this loan vehemently. Lala Mulk Raj Bhalla who was the Managing Director threatened to resign from the Punjab National Bank on this issue, as he was in favour of granting the loan. This news spread in the public. The Peoples Bank had already closed its doors, the depositors now made a rush on the Punjab National Bank for withdrawals. Some of the depositors approached me and asked me to request Mulk Raj Bhalla not to resign. I prevailed upon him and he agreed to withdraw his resignation. Mulk Raj Bhalla appeared before the crowd of depositors and assured them that he would continue as a Director. His assurance was enough to allay the fears of the depositors, which saved the Punjab National Bank at a critical juncture. If I was indirectly responsible for creating panic among the Punjabi people by writing articles in the "Arya Patrikā", I can take pride in devising means to bring the financial crises under control as well. The following slogan was current in the Punjab among the company promoters those days :

"Ek Mūla, do Rallia, chauthā Thakur Datt ;
Chāron pāwe pirhi de chāron chaurchapāṭ."

i.e., when one Mul Raj, two Rallia Rams of Gujranwala and Gujarkhan and Thakur Datt put their hands to a thing, they would certainly ruin it.

In fact, that was the time of post-war slump and economic instability not only in the Punjab and India but all over the world. The 1914-1918 World War had ended leaving in its wake economic depression in every country.

CHAPTER VIII

THE SWADESHI MOVEMENT

In the spring of 1873, when I was in the 3rd year class of the Government College, Lahore, I had gone to Ludhiana. There I went to the shop of Lala Ganeshi Lal in the Bazar Kharadian to purchase some cloth. I saw there pieces of gegum and gabroon for sale. I was told by Lala Ganeshi Lal that both these cloths were made at Ludhiana. The yarn was partly foreign and partly Indian. I purchased a piece of gegum and a piece of gabroon cloth and had shirts, pyjamas and coat made from this cloth. In those days it was called Ludhiana cloth. I spoke to my college mates to use Ludhiana cloth, as by doing so they would be helping Indian industries. Several of my friends ordered Ludhiana cloth and began to use the same for their clothes. Lala Sain Das, Translator in the Commissioner's Office, Lahore, Lala Amir Chand, an Accountant, Bhai Nihal Singh of the Accountant's Office and some other friends also began to wear Ludhiana cloth. In other towns also the demand was created for Ludhiana cloth. Gujrat also began to manufacture cloth of that kind.

With the increased sale of this cloth, the condition of the weavers of Ludhiana and Gujrat began to improve. The weavers were all Mohammedans.

In 1874-75, some friends, in Lahore, established a Co-operative Store for the sale of India-made articles. I also became its member. The shop for the sale of the goods was in Anarkali Bazar. After a year or so, a limited liability company for the sale of India-made articles was formed. Foreign goods were also supplied by this shop.

The Co-operative Store was also amalgamated with the Company. This Company had to go into liquidation on account of mismanagement.

The Arya Samaj was started in Lahore in 1877. Its members, among themselves, subscribed a few hundred rupees and ordered cloth made in Bombay and kept it in Arya Samaj Mandir for sale. The consignment was sold in a few days as the demand for swadeshi goods had increased.

I organised the Swadeshi Vastu Prachārini Sabhā in 1893-94, Bakshi Jaishi Ram, a leading member of the Lahore Bar and father of Mr. Justice Bakshi Sir Tek Chand, was a member of that Sabhā. One or two meetings of the Sabhā were held at the house of Bakshi Jaishi Ram in Anarkali. In February 1896, I started the Paper "Swadeshi Vastu Pracharak", in which the objects of the Sabhā were given as follows :—

- (a) To increase the demand for Indian articles by using them ourselves ;
- (b) To spread knowledge of the advantages of using Indian articles, to find methods of improving them and promoting their sale by means of lectures, newspaper articles, pamphlets, etc.
- (c) To establish a library at Lahore which should contain literature and detailed information on manufacturers of Indian articles, a Show-room for exhibition of Indian articles, and for the collection of information on handicrafts, places from which they can be had, etc.
- (d) To encourage the introduction of machinery and other facilities in the country for improvement of Handicrafts, and the manufacture of articles.

To promote the objects of the Sabhā, it was considered necessary to publish the "Swadeshi Vastu Pracharak" newspaper in Hindi and English. This paper was published

monthly to begin with. It was circulated widely in the country because it was an excellent medium for advertising Indian articles. Advertisement for foreign articles were not printed in this paper. Only information calculated to promote the objects of the Sabhā was published in the "Swadeshi Vastu Prachārak".

Persons desirous of becoming members of the Swadeshi Vastu Prachārīṇī Sabhā, had to sign a pledge as follows :—

"I do hereby solemnly promise that I will do my best to wear cloth manufactured in India and will try also to use as far as possible Indian articles as well as to induce others to do the same."

Printed forms of application for enrolment as members of the Sabhā were made available from the Secretary, Swadeshi Vastu Prachārīṇī Sabhā, Lahore.

I wrote in the "Swadeshi Vastu Prachārak" as follows :—

"By delivering lectures from time to time, the Swadeshi Vastu Prachārīṇī Sabhā has been rousing people to the necessity of using articles made in India. The work of the Society has been drawn to certain extent to the necessity of using indigenous articles. Our countrymen are learning gradually the secret that makes nations great. They are learning that no nation makes progress which does not rely on itself. Our countrymen are learning that the best way to encourage the manufactures of India is to create a demand for them by making up our mind to use them. If the Government cannot protect the rising industries of the country by taxing imported goods, as it believes the free trade, the people can surely protect them by purchasing the articles manufactured in our country and thus patronising them."

"It behoves every well-wisher of his country to make up his mind to use as far as possible the articles of Indian manufacture and to induce his friends to do the same."

“The true interests of the country demand that the country should be covered with a net work of branches of the Swadeshi Vastu Prachārīnī Sabhā.”

“There was a time when the articles manufactured in our country were prized throughout the world and were exported to every country. Times have changed. Now we are, day by day, becoming dependent on other countries even for our very necessities. But even now those who are desirous of using home-made things need not despair. Our hills can supply us with beautiful warm clothings. The shawls and pattus of Kashmir are too well known to require mention. The striped woollen chilras, lungis and gudmas of Kullu and Simla Hills require only to be known to be valued. The malidas of Lahore are worn even by the fashionable in winter. The cloth mills of Delhi, Poona, Ahmedabad and Bombay supply sheets for beds, dhotis, latha and zeens which make durable cloth for summer. Fine cloth is also being manufactured. The Swadeshi Mills of Tata and Sons of Bombay and the cloth mills of Ahmedabad turn out fine muslin and lathas. The fine Bhagalpur Tussars and Bombay silks and the beautiful silks manufactured at Lahore can satisfy the taste of the most fastidious. The lungis of Peshawar and Ludhiana can supply us with turbans. The Agra Stewart Leather Factory turns out boots, shoes, harness, saddles and other articles of leather which are as good as those made in Europe. The knives of Bhera, Wazirabad and Kotli look as good as those of Sheffield and may in time equal them in quality also. The umbrellas of Jagadhari are strong, though not as light as those imported from Europe.”

“Some time ago, we in the Punjab heard with pleasure that an association on the same basis as the Swadeshi Vastu Prachārīnī Sabhā of Lahore was going to be established in the Western Presidency. The recent legislation on the subject of the cotton duties, however, seems to have given impetus to this feeling in Bombay; for we learn from a telegram to a local contemporary that our countrymen

there are forming associations to boycott English cloth and there is a strong feeling in native circles on the subject. This is as it should be. It is high time that we should adopt some such measures to protect our infant industries, especially when we see clearly that the Government is guided in its legislation by the anxiety to please Manchester. Under these circumstances, the only possible course which we can adopt is to take a solemn pledge before man and God to use Indian articles alone and unless we do something of the kind, our cotton industry is doomed to perish. We, therefore, appeal to our countrymen to be up and doing for Heaven helps those who help themselves."

The following paragraph was quoted in "Swadeshi Vastu Prachārak" from the Tribune :—

"The recent sacrifice of Indian Interests, at the mandate of Manchester, has much strengthened the hands of the Swadeshi Vastu Prachārīnī Sabhā of Lahore. The object of the Society is, as our readers know, to encourage and protect native industries. Though almost all 'educated' people are its supporters, many of them took exception to its thoroughly protectionist principles, and regarded the pledge to abstain from using, as far as possible, foreign made things required of its members, as going rather too far. The Sabhā however, has never swerved from its position that free trade between very powerful and very weak nations really meant protection to the former. The unblushing selfishness displayed by Lancashire has now furnished the Sabhā with a telling illustration in support of the contention that no home industry can flourish without putting a stop to foreign competition by putting artificial difficulties in the way."

The "Swadeshi Vastu Prachārak" was published in 1896, 1897 and 1898 upto 15th September in English and Hindi.

I was writing in the paper against Free Trade and current system of education. I wrote a series of articles

on New Education laying stress on manual training, technical and industrial education. I wrote that the current system of education was calculated to produce slave mentality and fitted its recipients for doing work as clerks under the Government. In colleges, students learnt that political economy was in favour of Free Trade. As I was writing against Free Trade, the "Swadeshi Vastu Prachārak" was not popular in those days. As I was publishing the "Swadeshi Vastu Prachārak" at my own expenses, when I found that the people did not patronize it, I stopped its publication.

When I started the "Swadeshi Vastu Prachārak", I was in Government service, so the name of Swami Shankar Nath was registered as publisher of the paper. In the first issue which was published in January, 1896, I wrote the following remarks :

"There were very few paying subscribers to the 'Swadeshi Vastu Prachārak'. Some of the gentlemen to whom the paper was sent free of charge, used to return the paper back as they said that they did not approve of what was written in it. Nearly all the articles on education, indigenous drugs, against free trade and in favour of Swadeshi articles were written by me."

CHAPTER IX

YEARS OF RETIREMENT

1912 TO 1945

I retired from Government service as District and Sessions Judge, Lahore, after 32 years of service on 16th October, 1912.

Sometime in 1903, a few years before my retirement I thought of buying a bungalow in Lahore. I was then living in Sultan Baksh Ki Kothi in Lahore which was situated behind the D. A.-V. High School, near where the Veterinary Hospital is situated now. In this connection I met Rai Bahadur Kunj Behari Thapar who was then living on Nisbet Road, Lahore. He informed me that there was one house "Willows" on Nisbet Road belonging to a European and occupied by Anglo-Indian tenants, which might be for sale. He said that I should find out who the owner was. I asked Mr. Martin, European Bailiff of the Small Causes Court, Lahore, to find out the name of the owner and his address. I was then Judge of the Small Causes Court, Lahore. I learnt that one Mr. Faddy, then employed at Multan, was the owner of the bungalow. I wrote to Mr. Faddy that I wanted to purchase the bungalow named "Willows" on Nisbet Road. Mr. Faddy wrote back to me that I should write to Mrs. Faddy.

I had correspondence with Mrs. Faddy, which ended with a wire, offering to her Rs. 12,000 for the bungalow (kothi). She accepted the offer by wire. The $\frac{3}{4}$ share in the "kothi" belonged to the three daughters of Mrs. Penharo, one of whom was a minor at that time. Mrs. Faddy was a sister of Mrs. Penharo and she had only one-fourth share in the bungalow. She wrote to me that some persons

had offered her a higher price but as she had promised to sell the bungalow to me she had refused the higher price. As the third daughter who was at Lahore refused to sign the sale deed, Mr. Mohammed Shafi Bar-at-law, attorney of Mrs. Faddy and the two daughters of Mrs. Penharo got the sale deed registered and received Rs. 9000 on account of the share of Mrs. Faddy and the two daughters of Mrs. Penharo. After two or three years the third daughter also approached me and expressed her willingness to get the sale deed registered on receipt of Rs. 3000. I got the "Willows" vacated by the tenants and moved into it in 1905.

I was in the habit of taking morning and evening walks. Once when I was the Sessions Judge in Sialkot in 1904, I was taking my morning walk, when some persons met me on the way. One of them remarked to his companion that I was the Sessions Judge. His companion said that I could never be the Sessions Judge, as I was walking alone.

I have maintained good health by leading a regular life and by observing simple rules of health. For many years now I have been walking twice a day—one hour in the morning and about an hour in the evening. I eat only twice a day—vegetarian meal in the morning at about noon and a non-vegetarian meal in the evening at about 8 P. M. I do not drink tea or any beverage, only water. I go to bed at 10 P.M. and wake up in the morning after sound sleep at about 5 A. M. Use of 'Dātan' and rubbing the teeth with Ayurvedic Dant-Manjan has helped me to keep my teeth in good condition. To improve the digestion I chew bits of 'Harad' before taking food, and during the winter months I take "Chyavan Prāsh" daily. Many years ago I developed the habit of taking rest after lunch for an hour or so. I have been a teetotaller all my life, and I have discouraged smoking and drinking among my own family members and friends, because I consider both these habits

harmful. These simple rules of health and a regulated daily routine have helped me to maintain good health even in my old age.

In my official, social and religious activities my wife, Goma Devi, has been a pillar of strength to me. She was the daughter of Lala Anokha Mal of Ghee Mandi, Shahalmi Gate, Lahore. Lala Anokha Mal was a Ghee Merchant whose son's name was Lala Manohar Lal. Lala Manohar Lal's son, Khushi Ram, is now a Chief Engineer, Irrigation Department, Punjab. I was married to Goma Devi when she was only 9 years of age. Those days it was a custom to solemnise marriages of daughters at a very young age, but "Muklawa" (taking home the bride by her husband) used to take place many years later when the girl grew up.

From this marriage I had six sons—Amar Nath, who qualified as an Engineer, Kedar Nath, Prem Nath and Raghu Nath who became Doctors, Lok Nath an Advocate, Vishveshvar Nath a Doctor and Dentist, and one daughter Leela who is married to Lala Siri Ram who is now Superintendent of Post Offices. To all my sons I gave manual training in black smithy, carpentry, weaving and other handicrafts in addition to education. For this purpose "Mistries" in each of these trades were part of my household for many years till the boys grew up, because I believed that manual labour and practical training in various handicrafts must form an essential part of an educational system for youngmen of our country. Since there were no facilities for this type of education in the schools those days, I gave my sons manual training in my house. To encourage technical and industrial training to the youngmen of the Punjab, some of the notable persons started in Lahore a technical institute called the Victoria Diamond Jubilee Hindu Technical Institute which awarded a Diploma in Engineering and was recognized by the Punjab University. For many years I was associated with this Institution which I had helped to start.

Goma Devi, my wife, had a very warm and kind heart and did a lot of social work among the poor and needy. Looking after the widows and orphans took most of her time. For the Vidhavā Pāṭhashālā (Widow's Home), I had given one of my houses in Papar Mandi, Shahalmi Gate. Widows and their children, if any, were housed and given education and training in sewing and other handicrafts to make them independent. In those days when the Vidhavā Pāṭhashālā was started, Hindu widows were looked down by their relations and a number of them embraced Christianity and Muslim religion to escape religious persecution from their own relations. I took much interest in this work and helped the Widow's Home financially also from the income of the Mahesh Aushadhālaya. I encouraged widow remarriage and a number of such marriages were solemnised in my own house. My wife and the daughters-in-law together with their friends used to go round from house to house in the city and collect donations in cash as well as in kind in the form of old clothes and saris, utensils, sewing machines, etc., for presentation at the annual function of the Vidhavā Pāṭhashālā (Widow's Home). Annual functions were well-organised and a prominent lady used to be invited to preside over the celebrations. Annual Report and Accounts were read out and prizes were distributed to the widows who had distinguished themselves in the studies, needle-work, sewing and other handicrafts. My wife also did social work in running the Orphanage. All these social activities were done by her without publicity. She believed in doing her duty without hankering after any reward or fame.

In domestic life she was an ideal mother and a housewife. It was on account of her qualities of the head and heart which enabled me to bring up the families of my brothers Shiv Dayal who died at a young age and Siri Ram who was a failure in life. Children of my brother Shiv Dayal's daughter also lived with us as our own children. An incident which shows her qualities is worth mentioning. Our servant, Nand Ram, aged twelve years got an attack of

small-pox. She did not send him to the Infectious Diseases Hospital, but kept him in quarantine in an outhouse in our bungalow and nursed him personally to recovery.

Strengthening the social fabric of the Hindu society has always been foremost in my mind, because I have read, heard and seen how the foreign rulers of India systematically weakened the Hindus and destroyed their culture especially in the Punjab. Sometimes about 1900 or so, Lieutenant Governor of Punjab sent for me. He said that the British Government would not sit idly and see Hindus and Sikhs organise agitations against the British rule. He instructed me to inform the leaders of the community to mend their ways and co-operate with the Government, otherwise the Government would have them slaughtered by the Muslims. This was a very foolish remark of the Governor, because a Ruler should never reveal his policy to the Janata. In the subsequent years the British policy of "Divide and Rule" was put into effect very successfully. As we know soon after the Mutiny of 1857 (the First War of Independence) the Muslims became 'persona-non-grata' with the Government because they were in the forefront of the rebellion. The Sikhs and the Hindus who helped the British during the Mutiny became popular with them and received lands (Jagirs), Titles, Government jobs, etc.

In the years that followed the Hindus and Sikhs became suspect in the eyes of the British Government during the Arya Samaj and Singh Sabhā movements which gained popularity among the educated middle classes of Punjab. The Arya Samaj, although a reformist movement of the Hindu religion, encouraged nationalism, attracted intelligent and educated youngmen into its fold who later encouraged nationalistic ideas and programmes in the social, cultural and political life of the Punjab. The Arya Samaj movement can, therefore, be called the forerunner of nationalism in the country.

I have always believed that Hindus should remain strong and united and not become docile and weak by

following wrong religious beliefs and social customs like 'Ahimsā', vegetarianism, casteism and untouchability which have weakened the Hindu society for centuries, and made the country weak and an easy prey to foreign invaders.

It is a fact of history that the birth of the 'Khalsa' saved Punjab and helped to strengthen the Punjabee Hindus. I have always believed that the Sikh Gurus were the reformers of the Hindu society. The Arya Samaj and the other religious forums of the Punjabee Hindus must appreciate this historical fact and only then can the Sikhs and the Hindus live as brothers in this important state. The word 'Sikh' is derived from the Sanskrit word 'Shishya' meaning 'Chela' in Punjabi. The Hindus of the Punjab in the eighteenth and nineteenth centuries in order to defend themselves against the Muslim tyranny gave one son to the "Khalsa" and made him a "Shishya" or Sikh for the defence of the Hindu religion and the country.

Political reforms in the country introduced reservation of seats in the Assembly and educational institutions. It was a policy of the British to divide the Hindus and Sikhs also as they had succeeded in dividing the Hindus and the Muslims. On this subject I had several discussions with Master Tara Singh to find ways and means to bring the Hindus and Sikhs closer. I also did my best to discourage Bhai Parmanand and the Arya Samaj leaders from writing controversial articles in the newspapers about the Gurus and thus further alienate the Sikhs from the Hindus. I have kept in touch with the national leaders like Pandit Madan Mohan Malviya and others. Some years ago I invited Pandit Malviya for a meal at my residence. He accepted the invitation, but his food was cooked in my house in a special kitchen by his servants. I supplied dry rations. Pandit Ji was a very strict vegetarian and orthodox Hindu. In spite of my informing him that we ran two kitchens, one vegetarian and the other non-vegetarian in the house, he wanted his food to be cooked by his own servants.

Due to the Muslim influence the arts, specially the music had become completely dormant amongst the Punjabees. In fact singing, dancing and playing of musical instruments was considered a lowly profession to be performed by singing girls. The ennobling role that devotional and classical music has always played in our religion had been forgotten by the Punjabi Hindus. To revive the art of music in the Punjab, some of us decided to invite Pandit Vishnu Digambar Paluskar, who was then a noted musician of Bombay to visit Lahore. He used to come to my house when I was living in 'Sultan Baksh Ki Kothi' behind the D.A.V. High School. With his help the Gandharva Mahā-vidyālaya was established on the 5th May, 1901, at Lahore. This was the beginning of the revival of classical music in the Punjab. My children started learning Indian classical music. Later my son Lok Nath became fond of music and thus became a good friend of Omkar Nath, the renowned disciple of Vishnu Digambar Paluskar.

Study and identification of various medicinal herbs and plants mentioned in the Ayurvedic books have always interested me. During my visit to the hills in the summer months, I used to identify botanically some of the herbs which grow wild in the Himalayas. On this subject I used to take the advice of late Prof. Shiv Ram Kashyap, Professor of Botany, Government College and Punjab University, Lahore, who had trekked extensively in Ladakh, Tibet and the Himalayas. It has been my endeavour to use correct herbs and pure ingredients in the preparation of Ayurvedic medicines by the Mahesh Aushadhālaya. To grow medicinal plants for use in the Aushadhālaya, I purchased a small plot of land in Dehra Dun. Now and then some patients have sought my advice for their ailments. I have always given free medical advice to them, and prescribed Ayurvedic form of treatment.

In a small way I have been helping industrialisation of the Punjab by giving loans for starting small scale industries from the Himpur Bank Ltd., which I started many years ago.

For a number of years I have been running a small chemical plant in the compound of my bungalow for the manufacture of Ammonia Forte. I have always been in favour of encouraging small scale industry in the Punjab.

Swami Hari Prasad Ji, a noted Sanskrit scholar, became my friend many years ago, some time in 1911 or so. He used to spend his winter with me as my guest and devote his time to studying and writing interpretations of the Hindu Shāstras. His book "Swādhāyaya-Samhitā", which he donated to the Hindu Mahāsabha, was a masterpiece of Sanskrit anthology of the Vedas, Puraṇas and Upanishads. Swami Hari Prasad Ji belonged to "Udāsīn" Sect of the Sadhus, and had only one eye. This handicap did not deter him from gaining masterly scholarship in Sanskrit and Dharma-Shāstras. He also believed that for the Hindu religion to survive, the Hindus must become strong and militant. A strict vegetarian himself, he sat at a separate table in my dining room, but he held liberal views about the dietary habits of others.

My retired life has been interesting in many ways. Besides many interesting events that occurred and meeting distinguished people, I have utilized every moment of my life in improving my knowledge by reading ancient Sanskrit texts and other books.

APPENDICES

I-XV

APPENDIX I

A Memo on
The Foundation of the Arya Samaj by
*Swami Dayanand Saraswati*¹

Written by R. B. Mul Raj

When a person wishes to be enrolled as a member of the Arya Samaj, he is required to sign an application which is as follows :—

“I with pleasure agree to act according to Uddeshya (as detailed in the *Niyamas*). Please enrol my name in the Arya Samaj.” (Footnote to *Upaniyama* 3).

A person who agrees to act according to the *Niyamas* of the Arya Samaj is enrolled as a member of the Arya Samaj. He is not required to believe in the Articles of Faith as detailed in the *Mantavya* of Swami Dayanand Saraswati, or in the philosophical tenets, theories and doctrines propounded in his works. Nor is he asked to acknowledge the *Bhāshya* (commentary) of Swami Dayanand on the *Vedas* as true and free from mistakes, and to accept him as an infallible guide. I may mention that in December, 1883, when the first meeting of the Paropakārinī Sabhā was held at Ajmer, shortly after the death of Swami Dayanand Saraswati, it was suggested that members of the Arya Samaj should acknowledge in writing that they believed in the

This Memo was written for and published in the Dayanand Commemoration Volume, Ajmer, 1933 in an abridged form. The Italicised portions of this appendix were deleted by the Editor, Har Bilas Sharda, without the concurrence of the author, before printing. Some initial portions of it are given in the beginning of Chapter II above.

Mantavya of Swami Dayanand Saraswati. On this the late Lala Sain Das, who was the President of the Arya Samaj Lahore, stated forcibly that he and the other members of the Arya Samaj had great regard for the opinions of Swami Dayanand Saraswati, but that they were bound to act according to the ten *Niyamas* only. A meeting of the Arya Samajists present however passed the following resolution moved by Pandit Gopal Hari Deshmukh :

“Those who want that it should be essential for a member of the Arya Samaj to believe in some Articles of Faith in addition to the ten *Niyamas* do not realise that they are narrowing the sphere of the Arya Samaj and turning it into a sect. The foundation on which the Arya Samaj was established by Swami Dayanand was very broad and ancient. It is very unfortunate that the object for which Swami Dayanand Saraswati founded the Arya Samaj is being forgotten and lost sight of. He wanted to revive the study of the *Veda* and of the works of Rishis and thereby to resuscitate Vedic Dharma and unite the Hindus. He had no intention of founding a new religion or forming a new sect. As the members of the Arya Samaj have ignored the object of Swami Dayanand Saraswati, the Arya Samaj has been split up into two sections and has not been able to extend its sphere of usefulness. When organising the Arya Samaj, Swami Dayanand had not the remotest idea that the society would degenerate into a sect.

Swamiji's object in founding the Arya Samaj was to organise a society which would devote itself to bettering and raising the Hindu community. Swami Dayanand included in the ten *Niyamas* of the Arya Samaj all that is necessary for the making of a noble, virtuous and religious man. He required a member of the Arya Samaj to believe in one true, ever-lasting and unincarnate God. He required a member of the Arya Samaj to do *Svādhyāya*, that is, enjoined him to read and teach the *Veda*, to hear it read, and recite the same to others. He made it an essential condition for entering the Arya Samaj that a man should be ever ready to embrace

truth and to forsake falsehood, and that he should in all his dealings make justice the guiding principle. He held out as an object before the Arya Samaj to do good to humanity and to ameliorate its physical, intellectual and social conditions. He asked the members of the Arya Samaj to be kind to all their brethren and to diffuse knowledge and dispel ignorance. In becoming members of the Arya Samaj, he asked them to pledge themselves not to be content with the amelioration of their own conditions, but to ameliorate the condition of others also. Lastly in the tenth principle he required the members not to sacrifice individuality in personal matters, but in matters concerning the well-being of society to subordinate their private interests to the interests of others. It was a high ideal of a noble, pure and religious life which Swami Dayanand had sketched out in the ten principles of the Arya Samaj for its members. If a member can conform his conduct to the ten principles of the Arya Samaj, there is not the slightest doubt that he can become an enlightened, unselfish, just, virtuous and religious man and a true member of the Arya Samaj, *notwithstanding that he may have doubts about some of the philosophical questions discussed in the great works of Swami Dayanand.*

As the members of the Arya Samaj have failed to rise to the ideal of Swami Dayanand Saraswati, and to grasp his high and noble object in the formation of the Arya Samaj, and have failed to cultivate the spirit of toleration, and have neglected to perform the duty of *Svādhyāya*, they have not been successful in ameliorating the condition of the Hindus and extricating them from the low and abject condition into which they have fallen, and teaching them to co-operate and work together.

If the members of the Arya Samaj persist in spending their energy in crushing the freedom of thought and liberty of speech and continue to follow the path which has been leading them downwards, and go on studiously ignoring the spirit of toleration, which it was the life-mission of Swamiji

to foster, there is a danger of the Arya Samaj doing more harm than good to the Hindu community."

I have stated already that when a person joined the Arya Samaj, he signed the application-form (as given in the footnote to *Upaniyama* 3) in which he promised to act according to the *Uddeshya* (objective) of the Arya Samaj, detailed in the ten *Niyamas*. He did not bind himself to believe in any set of doctrines, theories or tenets except those enunciated in the Ten Principles of the Arya Samaj, particularly the first and the third Principles (Ed.) ; nor did he undertake to believe the writings of Swami Dayanand Saraswati to be infallible, nor did he agree to have faith in the *Mantavyas* of Swami Dayanand, nor did he promise to sacrifice his freedom of thought in compliance with the opinions of the majority of the members of the Arya Samaj for the time being. *Then how can he be required to believe in the doctrines and theories propounded by Swami Dayanand Saraswati or by the majority opinion of members or office-holders of the Arya Samaj for the time being except those enunciated in the principles ?*

The first edition of the Satyārtha-Prakāśa was published in the year 1875 and the first edition of the Samskāra Vidhi was published in 1877. It is well known that there are several matters with respect to which the views as published in the other works of Swami Dayanand are different from the views set forth in the second edition of the Samskāra Vidhi and the second edition of the Satyārtha-Prakāśa which were issued after the death of Swami Dayanand Saraswati. The text of the first was ready for the press at that time and the text of the second edition of the Satyārtha Prakāśa had been sent to the press before his death. He had even corrected the proofs till the end of the eleventh chapter (Letters 467, 468); correspondance which mentions that in August, eleventh chapter was being printed. By the 20th August 20 more pages had been printed (correspondance, 470-472).

Perhaps it is not generally known that it was felt by the Arya Samajists strongly that there were several errors in the second edition of Satyārtha-Prakāśa and the second edition of Saṁskāra-Vidhi which required correction. So at a meeting of the Paropakāriṇī Sabha held on 8th September, 1891, a special committee was formed for the purpose of reporting as to any errors that might have crept into Swamiji's books, and suggesting as to how the corrections were to be made. Corrections suggested by the Committee were made in Satyārtha-Prakāśa and Saṁskāra-Vidhi. These corrections had obviously to do with the errors in printing or some lacuna in the citation of works. At places it was felt that wrong works had been cited. This is proved by the issues of both the works published after the report of the committee. The second edition of the Satyārtha-Prakāśa has now been published and would easily bear out my assertion (Ed.).

After 1877, Swami Dayanand was very busy from morning till evening. Besides doing *Svādhyāya* and meditation, he had to see people, deliver lectures and hold discussions almost every day, and to attend to correspondence, and over and above all this to publish his voluminous works. He had Pandits in his employ. Sometimes he used to dictate to the Pandits what he wanted to be published, and at other times he used to give to the Pandits substance of what he wanted to be written, and left it to them to write it out in their own words. He used to read or hear what had been written by the Pandits and made corrections. He was constantly moving from place to place accompanied by his one or more Pandits. It is on account of these circumstances that he could not always exercise the necessary amount of supervision over what was published under his name. It may not be generally known that he wrote with his hand very seldom, and that also little and that the Sanskrit portion of his commentaries on the *Vedas* was written to his dictation, and that the Hindi portion of the same was mainly written by the Pandits in his service in their own words. The proceedings of the

Paropakāriṇī Sabhā held on the 28th December, 1883 show that "the whole of the *Yajur-veda* had been fully commented upon, though only a portion had been published by Swamiji and *Rig-veda* upto the 7th Mandala been interpreted and it was resolved that the work of correcting the proofs and translating Sanskrit commentary into Hindi be entrusted to Pandits Bhimsen and Jwala Datta on Rs. 25 per mensem each."

Thus it is not always easy to find out in the works of Swami Dayanand which were published after 1877, which words were uttered by Swamiji himself, and which were inserted by the Pandits in his service. This can however be done by hard work on the press copies of the works still preserved at Ajmer (Ed.),

I may here mention that in the beginning of 1891, Munshi Samarth Dan came to see me, when I was at Amritsar acting as Judge of the Small Causes Court. He said that he had committed a great wrong when he was Manager of Vedic Press at Allahabad, that he had not published in the chapter on Bhakṣyābhakṣya (permissible and prohibited diet) in the second edition of the Satyārtha Prakāśa what Swami Dayananda had written with his own hand on the margin of the manuscript, allowing meat to be used as diet. He said that at that time he was a strong propagandist of vegetarianism and he did not allow the remarks of Swamiji in favour of meat diet to be printed in the chapter on Bhakṣyābhakṣya. He said that the manuscript on which were the remarks in Swamiji's handwriting in favour of meat diet was in the Vedic Yantrālaya at Ajmer and he would show that to me when I visited Ajmer. In September, 1891, I had to visit Ajmer to attend a meeting of the Paropakāriṇī Sabhā. Munshi Samarth Dan on that occasion showed to me the manuscript on the margin of which were written a few lines in the handwriting of Swamiji in favour of meat-diet. Even those lines had been cancelled in red ink. It is doubtful if Munshi Samarth Dan could have done so on his own. A letter of Swami Dayanand

directs him to cancel all passages favouring meat diet (correspondence Ed.). The manuscript has since been seen by several members of the Arya Samaj. It is still preserved in the Vedic Press, Ajmer.

In the first edition of the *Satyārtha Prakāśa* Swamiji propounded that meat and other articles of diet be eaten after being first offered as oblation in Havan at the time of the *Śrāddha* to the dead (see Pages 301-302, 1st edition of *Satyārtha Prakāśa* published in 1875). This entire portion on *Pitri-Śrāddha* was cancelled by Swami Dayanand by a note included in his published *Commentary on the Yajur-veda*.

In the first edition of *Saṃskāra-Vidhi* (published in 1875, Page, 42) Swamiji wrote that in *Anna-Praśana Saṃskāra* the soup of partridges might be given to children.

Swami Dayanand excluded all reference to articles of eating and drinking from the ten principles of the Arya Samaj. He left the matter to be decided by every man having regard to his health and the time, country and circumstances in which he might be placed. He made the Ten principles very catholic, so as to include persons of all kinds of views about matters on which ten Principles were silent. But it will be seen that he took care to include in them all the principles which go to make men noble, virtuous and religious. He in his life-time, welcomed into the Arya Samaj, all men who agreed to conduct themselves in accordance with the ten principles, notwithstanding their opinions on matters on which the ten principles are silent, were different from his own. He had no hesitation in admitting into the Arya Samaj men who had not the same views on questions as to what articles of food should be eaten.

In the life-time of Swamiji, the opinions expressed in his works were never confounded with the articles of faith of the Arya Samaj. The opinions expressed by him in his works were held up as the opinions of a great man and his exposition of the *Veda* was looked upon as one coming from a very learned Sanskrit Scholar. He, however, was

not regarded as infallible. But on his death, there grew up men who confounded the opinions expressed in his works with the articles of faith of the Arya Samaj. They thought that as Swami Dayanand had founded the Arya Samaj, so all the opinions which he had expressed in his works, must be binding on the members of the Arya Samaj and that a man who had doubts about any of these opinions must be expelled from the Arya Samaj, notwithstanding that he might be leading his life in conformity with the ten principles. They could not dissociate the Arya Samaj from its founder. If Swami Dayanand had been alive he would have been the first to disown these misguided and short-sighted followers of his who were trying to limit the sphere of his work.

LAHORE,

MULRAJ

15 June, 1933.

APPENDIX II

**Evidence of Rai Bahadur Lala Mul Raj M.A.
Extra Assistant Commissioner, Gujrat, Punjab,
Before The Government of India Education
Commission 1882-1884, Gorton Castle, Simla**

*(National Archives Book Reference,
No. 370.9545, Pp. 969—1884)*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—My experience about educational questions has been gained mostly in the Panjáb. I received my education in the mission schools at Ludhiana and Lahore, and in the Government College of Lahore. I was for about two years an Assistant Professor in the Oriental College, Lahore, on the Hindi side. I have been connected with some efforts to start some small schools in the Panjáb. I have visited and examined the village schools in the districts of Gujranwála and Gujrat when on tour. I have taken interest in questions relating to the education of my countrymen.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—My opinion is that in the Panjáb the system of primary education has not been placed on a sound basis, and it is not capable of development up to the requirements of the community.

I would suggest that schools for primary education, at least, should be made a part of the village system ; and the management of the schools should be entrusted to village *pancháyats* or boards, the salaries, especially of the teachers, being paid directly to them by the village *panchayat* (consisting of *lambardárs* and others). The educational cess on land, together with the allotment from the local rate cess for education in primary and middle schools, should be collected as now, but not paid into the Government treasury, but should be retained in the hands of the *lambardárs* and disbursed through the village *pancháyats* or boards.

The fees of all such primary schools, and the salary of teachers, which is paid to them directly by the *pancháyats*, should also be divided among the teachers rateably according to their pay. The teachers should give receipts for the pay and portion of fees which they receive, and these should be submitted to the district inspector of schools. The power of dismissal and appointment of teachers should rest with the officers of Government ; but the village *panchayat* should have a voice in the matter. This system would make the education of the masses a part and parcel of the village system, and would enlist the sympathies of the people in the cause of education, and would make the system of education of the masses popular and permanent. If the funds of one village do not suffice for a school, two or more adjoining villages should be grouped into a circle, and a school should be formed for the circle.

To take money from the people in the form of an educational cess, and then to give it out to them in the form of a Government or a grant-in-aid school, goes to destroy the principle of self-help among the people. There is no reason why the roundabout and cumbrous process of first bringing the money into the Government treasury from the villages, and then sending it out to villages again from the treasury through cheques, *mohurrirs*, and *chaprásis*, should be kept up.

The system of collecting the fees of primary schools into Government treasuries has nothing to recommend itself. It serves to destroy the principle of self-help among the people, and tends to make the establishment of schools by the people a work of difficulty. The indigenous schools in our country are generally maintained by a system of fees (in cash and kind); but wherever Government steps in to establish its own schools, the indigenous schools disappear, and thus the interference of Government results in the destruction of self-help. If Government left the fees to be shared by the teachers, it would enlist the active interest of the teachers in the development of the schools. Their pay might be fixed, after taking into consideration the amount of income from fees. The question of how far the interference of Government should go to be useful, is a very important one in the administration of schools as in other matters.

Improvements in the course of instruction

I would suggest that Persian should not be taught in the primary schools at all. On this point I cannot do better than quote the remarks of the Panjáb Government, dated 8th February 1873, made in its review of the Report on Popular Education in the Panjáb for 1871-72, which are the following :—"The general scheme of studies for vernacular schools also appears to require reconsideration. More especially would the Lieutenant-Governor refer to the study of Persian which is taught in every primary school in the Panjáb, the pupils in which should naturally belong to the agricultural classes. Persian is a language nowhere spoken in the Panjáb, except perhaps in the city of Pesháwar itself. It is the vernacular of no class of the people. Its use is confined to men of rank or munshis of Government offices; and by devoting so much attention in its schools to its study, the Government has embarked on a policy of questionable wisdom. The beauty of the Persian language, its richness in ornament, and its copious literature, will

prevent its study ever being neglected by Natives of position ; but to the great mass of the people its acquisition is a pure waste of time." Further on, in the "same paragraph, it is remarked that "the Lieutenant-Governor sees, in the educational course of the schools in the Panjáb villages, no provision made for teaching Hindi, Gurmukhi, or the reading of village account books, all of which would be useful in some parts of the country to the classes for which these schools are primarily intended."

It is difficult to understand why Persian is still taught as a compulsory subject to every boy in the high, middle, and even primary schools established by the Government in the Panjáb, when the Panjáb Government made the above remarks in 1873. And it is still more difficult to understand why no provision has yet been made for the teaching of Hindi, Panjábi, and the keeping of account books in the Government village schools in the Panjáb.

If it is really intended to extend and improve elementary education, so that "useful and practical knowledge suited to every station in life might be best conveyed to the great mass of the people, who are utterly incapable of obtaining any education worthy of the name of their own unaided efforts," it is necessary that the acquisition of elementary education should be rendered easy and a work of the shortest time possible. It is therefore necessary that elementary education should be imparted in characters by which reading and writing might be learnt easily and quickly, and also in a language which might be closely allied to the vernacular of the people, if not in the vernacular itself.

It will be admitted perhaps by all who have no prejudice to uphold that reading and writing are acquired through Nágari characters more easily than through any other known characters ; or, at any rate, that reading and writing are more easily and more quickly learnt through Nágari characters than through Persian characters.

The defects of the Persian characters are too well known to require to be mentioned in great detail. The Persian characters are defective and redundant when applied to express the vernaculars. The name of the letter does not indicate the sound, and those who know anything about teaching must know what a serious embarrassment that is for children. For instance, *للم* should be read by letters *mim-lam mim-lam* and not *malmal*, as it is taught to be. The alleged superiority of the Persian characters is said to consist in the ease and rapidity with which they are written ; but that rapid writing is universally known to be illegible and ambiguous, and to partake more of the nature of hieroglyphics than as something written in alphabet. When the Persian characters are written in the *Shikasta* form, in which they are generally written, no definite principle guides the form of the letters, but only the caprice of the writer ; and hence the work of reading *Shikasta* writing can only be done by experts, and that too by guessing the words from the context. Ordinary words might be guessed from the context : but even guesses fail to help to decipher proper names in writings in the Persian characters, and especially when these are in the *Shikasta* form. Only some 18 different forms are made to serve 36 different letters by the application of strokes and dots, &c., which are almost always omitted in writing. The diacritical marks which serve the purpose of vowels are practically never made use of, and the confusion and difficulty in reading caused by their omission and that of dots need only be alluded to to be realised ; and if these were to be used, the work of writing would become a most cumbrous process. The Persian characters are exotic to the land, and were not meant to express the vernaculars of this country.

The Deva-Nāgari characters are the best and the most scientific that the world has ever produced. None of the objections that apply to the Persian characters hold good with respect to the Deva-Nāgari characters. The alphabet is arranged scientifically. The names of the letters express

only the sounds for which the letters stand. The letters express all the sounds which the Natives of the country are in the habit of uttering, and can be easily adapted to express other sounds. No ambiguity can be caused by their use, and writing in these characters is always legible. The Deva-Nágari characters are the most widely prevalent characters in India, and all the characters for the vernaculars allied to the Sanskrit have very great resemblance to them, if they are not the same characters in distorted forms.

To learn to read and write through the Deva-Nágari characters requires only as many months as it takes years to learn to read and write through the Arabic characters.

Then it is necessary that, for extending elementary education, the language for imparting instruction should be one which is intelligible to the masses. Therefore it is necessary that the vernacular of the people, or a language closely allied to the vernacular, should be the medium of instruction. The vernaculars of the Panjáb are dialects of the Panjábí and the Hindi; and the Panjábí itself is so closely allied to the Hindi as to be considered a dialect of Hindi. It is necessary, therefore, that Panjábí and Hindi should be the medium of instruction for elementary education of the masses. It might be found best in the Panjáb Proper to have Panjabi taught through Nágari characters in the lowest classes of primary schools, and to replace it by Hindi in the higher classes.

The Urdu, which is now the medium of primary instruction, is unintelligible to the masses. Even in Hindustán Proper it is only understood by a limited number of people, and spoken by a still smaller number, residing principally in the large towns, whilst it is never spoken in the family circles of any but the most refined section of Muhammadans. To the great mass of the people, Hindus as well as Muhammadans of the Punjáb Proper, it is unintelligible, owing to there being no limit to the introduction of Arabic and Persian words into it. The speech of

the unlettered Muhammadans is identical with the speech of the Hindus. Persian and Arabic words are as little used and understood by them as by the Hindus. The Urdu and Hindi at first had very nearly an identical grammar, and differed principally in vocabulary and in written characters ; but the Urdu has become, and is everyday becoming, more and more different from the Hindi and unintelligible to the masses, as it makes use of as many foreign (Arabic and Persian) words and forms as possible. The Hindi, on the other hand, uses as few foreign words as possible.

Therefore, if it is intended to extend and improve elementary education, the Nágari characters and Hindi and Punjábi should be adopted as the media of imparting instruction to the masses instead of Urdu and Persian characters. Indeed it will be found necessary in some places and for some classes, whose vernacular is really Urdu, to impart elementary education through Urdu. But it would be a great improvement and a gain to convey instruction in Urdu also through the Nágari characters wherever practicable.

It will again be found desirable for some classes and in some schools to teach the Gurmukhi characters along with the Nágari characters.

Mental arithmetic (*Gur*) and account-keeping, and lessons on agricultural and sanitary subjects, should form part of the course of instruction in primary schools, besides rough plane-table drawing and surveying of fields. Persian, as stated above, should not be a compulsory subject of study.

Ques. 3—In your province, is primary instruction sought for by the people in general, or by particular classes only ? Do any classes specially hold aloof from it ; and if so, why ? Are any classes practically excluded from it ; and if so, from what causes ? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society ?

Ans. 3—Primary instruction is sought for by persons from among all classes, and specially by '*Naukri Pesh*' class. But it has not come to be sought for by all the people, that is, the masses, as is apparent from the slender attendance at village schools and from the small proportion (less than half per cent) which the boys who attend the Government schools bear to the population. The reason is that the so-called primary instruction, instead of being easy, is very difficult to acquire, and takes up many years of the lives of boys; and if people resort to the so-called primary instruction, they cannot learn their own hereditary callings, and are not unfrequently unfitted for following their occupations, and have to become post-hunters; and even if the boys after leaving school take to their occupations, the education they have received generally does not prove to them of much service, if it is not effaced from their minds.

Only some members of the priestly-learned classes among the Hindus hold aloof from the primary instruction imparted in the Government schools, on account of religious considerations perhaps. This is true of similar classes among the Muhammadans also.

Churahs and *Chamars* and other classes of similar low status are the only classes who are practically excluded from instruction, if they do not shun it themselves. If they were to be taught and their social status raised, perhaps it might lead to dangerous social complications, as the Hindus and Muhammadans would consider their elevation, and, being placed on the same footing with themselves, an invasion of their religious and other rights.

It does not appear that the attitude of the influential classes is any way hostile to the extension of primary education to any class of society; but when primary education of the lower classes disturbs their relation to the higher classes, then indeed that instruction cannot be regarded with favour.

Ques. 4—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4. Indigenous schools do not exist in the Panjáb to the extent to which they existed before the introduction of Government and grant-in-aid schools. As indigenous manufactures have died out on the introduction of foreign manufactures, so have the indigenous schools on the introduction of Government and grant-in-aid schools. Those that exist are not as good as they used to be.

The indigenous schools are of various kinds.

(a) There are schools maintained by *pandhas*, in which Lande or Hindi, or some other form of the same is taught. These schools depend upon the *pandha*, who is assisted sometimes by some member of his family or an advanced student. The fee is one pice a week and bread (*roti*) on fixed days, and presents on holidays and marriage occasions. The subjects of tuition are reading and writing letters, *hundis*, &c., in Lande (or some form of the same), and arithmetical tables and mental arithmetic (*Gur*), and the system of account-keeping. The pupils of such schools

know mental arithmetic and account-keeping much better than those trained in Government schools. The boys have to come to school early in the morning and go home at the time of taking meals before noon, and then they collect together again in the afternoon and sit till evening, when the school breaks up by singing tables and moral precepts. Boys of the school, who do not attend are forcibly dragged to school by the bigger boys, who are sent by the *pandha* to collect the pupils. On occasions of marriages and other such ceremonies, the *pandha* goes with his boys, singing the tables and moral precepts and auspicious songs, and gets his customary presents in cash and kind from the master of the family.

The boys remain dirty, as they squat upon earth, and as they use wooden *phattis* or *takhtis* coloured black with lamp-black or soot, on which they write with *khariya matti* or chalk dissolved in water. Sometimes the boys write upon earth with fingers or sticks.

(b) Schools maintained by *maulvis*, in which only Persian literature and composition are taught. The *maulvi* sometimes is paid by fees like the *pandha*, and at other times the parents of the boys make their separate terms with him. But these schools are not so largely attended as those of *pandhas* generally.

(c) There are small schools attached to *masjids*, in which generally reading the Kurán only without its meaning is taught. Sometimes in these schools Persian also is taught. Sometimes no fee is charged in these schools. There are small schools kept up by private persons here and there. I have seen schools kept up by weavers and other tradesmen, in which the master plies his trade and goes on at the same time giving instruction to the boys in the Kurán and other religious books. Sometimes at such schools Persian also is taught.

(d) There are in some places small *pāṭhshālas* attached to *Shibdwālas* and *Thakurdwaras*, in which Sanskrit is taught. No fee is charged in these schools.

(e) Here and there some enterprising pandit, or a *Brahmachari* or *Sanyasi*, gathers around him some lovers of Sanskrit and gives instruction to them. No fee is charged in these schools. These schools, as well as those in *Thakurdwaras*, are maintained by the charity of the people.

In indigenous schools generally, and especially in schools of the latter kind, the teacher is held in great reverence. In schools of the latter kind students undergo great privations to acquire knowledge, and not unfrequently live by begging. The qualifications of the teachers are in some instances of a very high order. The pandhas, however, generally do not know anything more than they teach. The work of pandhas generally, and of maulvis also in some instances, is hereditary.

Most of the schools which were maintained by pandhas and maulvis have already become Government schools, and the masters of the few schools of the kind that remain are quite willing to accept State aid and to conform to rules. There can be very little doubt in this that the masters of the other schools also would generally accept State aid, if they were allowed to teach what they liked and were not required to conform to all the rules. Grants-in-aid are very seldom, if ever, given to indigenous schools. If grants-in-aid were given to indigenous schools, they would spring up and flourish in every nook and corner of the country.

No arrangements have been made specially by Government for training or providing masters in the indigenous schools; but if Government extended, in practice also, and not in theory only, the principle of grant-in-aid and payment by results to indigenous schools, some of the men who now receive education in the Government and grant-in-aid institutions would set up private schools in different parts of the country.

Indigenous schools can be turned to good account as part of a system of national education by changing the policy of the Educational Department and of Government

towards the indigenous schools. Hitherto these schools have not been encouraged; on the other hand, efforts have been made sometimes to put them down. When the master of an indigenous school is willing, it should be inspected by officers of Government. Pains should be taken to gather statistics about indigenous schools and to publish these in the report on education. The system of grants-in-aid should be extended to indigenous schools. But the best thing to do would be to offer rewards, to the masters for the number of students that they succeed in passing from their schools in the different examinations of the Educational Department and of the University. The rewards should vary with the number of students and the difficulty of the examinations.

It must be mentioned here that now-a-days societies are springing up in different parts of the country, as the Arya Samajes, the Anjumans, and the Sabhas, which also set up schools. Elementary education would be greatly diffused if these societies become part of the institutions of the country and are encouraged.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Home instruction, independent altogether of school education, does not exist now to any very large extent, except in the case of shop-keepers, who train up their sons in account-keeping in *Lande*, &c., and, in the case of maulvis and pandits who teach their children at home, Arabic and Persian and Sanskrit. In the low educational test examination of candidates for employment or promotion in the public service, which nominally applies to all appointments of which the salaries exceed Rs. 15 per mensem, there is nothing to make it difficult for a boy educated at home to compete on equal terms with boys educated at school. Only those candidates are admitted into the examination

who have not been studying in any Government or aided schools within six months from the date of examination (see *Panjab Gazette*, 9th February 1882). There is no other special examination in general knowledge and literature fixed for qualifying for the public service; but if such examinations be fixed, they should be open also to persons educated at home.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—In former times it was only private effort which supplied elementary instruction in villages and in towns. But with the advent of Government and grant-in-aid mission schools, and owing to other causes also, private effort has greatly disappeared. But if Government made elementary instruction really elementary and not classical as at present, and imparted it through the real vernacular of the people, or a language closely allied to the vernacular and by the medium of Nágari characters, and also recognised the Nágari characters in its courts, and aided private effort by grants-in-aid and payments by results where necessary, the diffusion of elementary instruction might be left to a great extent, if not wholly, to private effort.

The private agencies which exist for promoting primary instructions are :—

- (1) Schools of pandhas, maulvis, some of the schools in masjids, and Thakurdwaras.
- (2) Schools established by societies like the Arya Samajes, Sabhas, and Anjumans of Hindus (and Sikhs) and Muhammadans.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously

administered by district committees or local boards ? What are the proper limits of the control to be exercised by such bodies ?

Ans. 7. Funds assigned for primary education can be advantageously administered by local boards if Government desires to entrust the boards with the power of administering the funds. I beg to make the following proposals for that purpose :—

Primary schools should be made part of the village system. They should be under the management of *panchayats* or village boards, consisting of the *lambardars* and other influential and intelligent men of the locality, but should include no Government officials. The *panchayat* or village board should have a fund under its control, made up of the educational cess of the locality, and such part of the local rate cess which Government might determine to devote to the maintenance of primary and middle schools, and of fees.

The educational cess and allotment from local rate cess should not be paid into the Government treasury, but should be held by the *lambardars* and disbursed through the boards. The village board should disburse the salary of teachers of primary schools from the fund, and also the cost of repairs to school and contingencies, and should pay a fixed sum out of the funds to the *pargana* educational board towards the maintenance of a middle school. The village board should divide the fees among the teachers rateably, according to their pay. Where the funds of one village do not suffice for the maintenance of a primary school and contribution to the *pargana* educational board, two or more villages should be joined together for the purpose.

The district should be divided into *parganas* or sub-divisions for establishing middle schools. Each *pargana* to consist of a number of villages or circles of villages which contain primary schools. The *pargana* to have a board of

education, composed of representatives from the village board, and to have a fund under its disposal contributed directly by the village board for the maintenance of a middle school, and also including fees collected in the middle school. The middle school should be under the management of the *pargana* educational board. The salary of teachers and scholarships, and repairs to schools and other contingent charges, to be disbursed by the *pargana* educational board from funds under its control.

The Government should look to the appointment of the boards and their proper working, and to the maintenance and management of the schools under the boards, and should, by means of its officers, inspect the schools and direct the course of study, and prescribe the registers and accounts to be kept up, and the returns to be submitted by the boards. Government should also collect the educational cess and the allotment from the local rate cess as arrears of land revenue for the village and *pargana* educational boards on their non-payment at due time. The boards to have the power of recommending the appointment and dismissal of teachers, but the final orders to be passed by the Deputy Commissioner.

No English school should be under the control of the boards.

Ques. 8—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8—The Municipalities should have the same control over primary and middle schools maintained entirely by them as the village and *pargana* boards.

In the case of those Municipalities which have not sufficient funds for the support of middle schools, there should be *pargana* educational committees, consisting of the representatives of the Municipality and of the village boards of adjacent villages, and having charge of funds for the support of middle schools contributed by the Municipality and the village boards.

No English school should be under the control of the Municipal committee or the committee formed from among Municipal members and village boards.

As Municipal committees are now constituted it is difficult to understand how there can be any possibility of Municipal committees failing to make sufficient provision for elementary instruction in towns, unless the high officials, whose views the Municipal committees have in most instances ultimately to adopt, were against elementary instruction. However, to make sure that it should not be possible for Municipal committees to fail to make sufficient provision for elementary education, it might be laid down that Municipal committees shall in no case expend less than a certain part of their income upon elementary instruction.

Ques. 9—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9—At present, teachers in primary schools are supplied from Normal schools and from outside. Sometimes an indigenous school is converted into a primary school, and the teacher is taken into service. It is found sometimes that the teachers in primary schools do not sufficiently know what they have to teach. The present social status of village schoolmasters generally is not as high as it used to be when there were more indigenous schools: and it is very doubtful

whether many of the present village schoolmasters exert any beneficial influence among the villagers. Formerly the schoolmasters used to be held in great respect, and exercised a beneficial influence among the villagers; but they were men who devoted their life and soul to the work, and whose personal qualifications were often of a high order, and they were not ill-paid servants sent to the village from outside to teach things which were not useful to the people.

Ques. 10—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10—There is no doubt that one of the causes which stand in the way of diffusion of primary instruction is the improper selection of subjects. But a proper selection of subjects alone will not bring about diffusion of primary instruction to the extent desired by Government.

At present most people send their children to the Government schools with a view to qualify them for securing Government or other service. There are many parents who send their children to the schools only for a time till they can be employed with profit in occupations for which they are to be trained, in order that their children may be occupied, and have no time to bother them all the day long, and commit mischief and injure themselves if left alone to play about. Some time ago there were many children made to attend the Government schools in the villages to please the authorities, or to ward off their displeasure.

As to those who do not send their children to the Government schools, there are some who look upon the education imparted in the schools with contempt and distrust. There are others again (though their number is decreasing

every year) who look upon all education with similar feelings. There are many who require the assistance of their children in their occupations for earning their livelihood, and who are too poor to spare their children for sending them to school. There are, again, others who find that all those who attend the schools cannot secure service ; and that those, who have attended schools but have failed to secure service, are not much better for the education they have received ; on the other hand, they find that the boys have imbibed ideas of a high standard of living and the habit of doing little or no work and hating their hereditary callings ; and that those who even take to their own occupations have not their heart in the work, and that by beginning late they have not all the aptitude and experience which those who did not attend the schools, and who began their occupation earlier, have ; and that what the boys learn in the school they soon forget ; and finding this, they do not like to send their children to the Government schools.

When such is the state of the country, it is not probable that for a long time to come primary education can be diffused to the extent to which it is desired by Government ; for many of the causes which stand in the way of diffusion of education are beyond the control of Government.

But still Government can do a great deal in the way of diffusion of elementary education by making its acquisition easy and a work of the shortest time possible ; and by making it of a kind which might be useful to the people in their every-day life, and by imparting it in a way which might not have the tendency of unfitting people from following their hereditary occupations.

I am not for proposing to convert the village schools into schools of agriculture with model farms attached to them. This is impracticable for want of funds. Then it is doubtful whether this is even required when it is considered that the whole life of the son of an agriculturist is a study to him of agriculture practically if all his time is not taken up

by books. It is doubtful, again, whether abstract and new principles taught in schools can be usefully carried out into practice. Besides, there might be two opinions about the utility and suitability for this country of improvements which have not been tried long and found good by the experience of the people.

However, the introduction of mental arithmetic and account-keeping in all primary schools, and the introduction of rough plane-table drawing and surveying of fields in the schools for the agricultural classes, must tend to make the schools more acceptable to the community at large, and especially to the agricultural classes. Lessons on agricultural improvements and treatment of cattle might also be introduced in the schools for agricultural classes ; but it is doubtful how far such lessons can be practically useful. However, these might tend to create in the boys a taste for such studies.

Ques. 11—Is the vernacular recognised and taught in the schools of your province the dialect of the people ? And if not, are the schools on that account less useful and popular ?

Ans. 11—Urdu, which is recognised and taught in the schools in the Panjáb, and is the court language besides, is neither the vernacular nor the dialect of the people. It is like a classical language to the masses, and is unintelligible to the great majority of the people, Hindus as well as Muhammadans, in the Panjáb. Dialects of the Panjábí and Hindi are spoken in the Panjáb, and they are of the Sanskrit stock ; their vocabulary and grammar are allied to the Sanskrit. The Urdu differs from them in its written characters, and is every day adopting more and more of the grammatical forms and vocabulary of the Persian and Arabic languages, which are foreign to the country. Very few Arabic and Persian words are met with in the spoken language and songs of the people, Hindus as well as Muhammadans,

as compared with words of the Sanskrit stock ; whereas Urdu is becoming a conglomeration of only Arabic and Persian words, joined together by one or two Hindi particles, or similar words in a sentence.

The Urdu is unintelligible to the masses ; and though it is recognised as the court language, it is not understood by the people who resort to the courts. The Urdu, it would be more proper to say, is the written language of the courts ; for the spoken language even in courts is the vernacular of the people.

There is no doubt that the schools are not really useful to the people at large, because the spoken language of the people, or a language closely allied to the spoken language, is not taught in the schools, and is not recognised as the court language. This is one of the main causes why elementary education has not been diffused among the masses, and has not borne good fruits. For it is not an elementary education which the Government has been trying to impart, but a difficult classical education, which requires a long time for acquisition, and even then it is not sufficiently well acquired ; and is then generally soon effaced from the mind, for it is not an education in a language spoken and understood by the people.

Here attention may be drawn to an important fact disclosed by the last census. Out of a total population of 4,546,781 males among Hindus (Sikhs and Jains), there are 368,275 persons who can read and write ; whereas, out of a total population of 5,639,845 males among Muhammadans in the Panjáb, only 95,816 persons can read and write. There is no doubt that this result is mainly due to the Hindus still retaining, to a great extent, their easy characters and their spoken languages as the medium of instruction. And this disproportion in favour of Hindus is found to exist, though in the last census many who knew reading and writing through Lande and other indigenous characters were

shown as not knowing reading and writing ; and though Government has been directly and indirectly discouraging the learning to read and write through the spoken language of the people and by means of the indigenous characters.

It is clear, then, that if Government wants to extend elementary education, it must convey it through the spoken language of the people, or a language closely allied to the spoken language, and through the Nágari characters by which reading and writing are learnt more easily and more quickly than through any other characters.

But it would be necessary, at the same time, to recognise in the courts the Nágari characters, and the Hindi language, which is the vernacular of the people in some places, and closely allied to the vernacular in other places in the Panjáb ; otherwise the remedy would be worse than the disease. Litigation is every year increasing in the country, and it would be productive of very bad results if what is taught in the schools is not recognised in the court.

Ques. 12—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people ?

Ans. 12—The system of payment to teachers by results is very suitable for encouraging the growth of indigenous schools. For those indigenous schools which depend upon the master alone, the system of payment by results would perhaps be found to work better than the system of grants-in-aid. Even in other schools for imparting elementary instruction, the system of payment by results, if adopted as a supplemental measure, is likely to be productive of good results.

As to payment to the students by results, that exists to a certain extent even now in the form of giving scholarships and prizes to the best of the successful students, and it is found to have a beneficial influence upon the promotion of education.

Ques. 13. Have you any suggestions to make regarding the taking of fees in primary schools ?

Ans 13.—The scale of fees for district schools is laid down by the Director's Circular No. 10, dated 18th April 1882. The sons of agriculturists are exempted from payment of fees in the primary schools.

The educational cess is a tax upon lands, and it falls (speaking in a popular way) upon the consumers of the agricultural produce, *i.e.*, upon the population at large, and not upon the agriculturists alone. Therefore, there is no reason why the sons of agriculturists alone should be exempted from the payment of fees in the primary schools. At any rate the scale of fees should not be so high for people with small incomes, and provision should be made for exempting children of very poor parents. However, when fees are taken in primary schools, those should be divided among the teachers, and not paid into the Government treasury.

Ques. 14. Will you favour the Commission with your views, first, as to how the number of primary schools can be increased ; and, secondly, how they can be gradually rendered more efficient ?

Ans. 14. The number of primary schools can be increased in the following ways :—

- (a) By making instruction in primary schools elementary and easy, *i.e.*, by imparting it, as a general rule, through the real vernacular, or a language closely allied to the vernacular of the people, and through the Deva Nágari characters, wherever practicable ; and by recognising the characters and the vernacular in courts, and so creating a demand for primary instruction. This will tend to encourage the establishment of indigenous schools.

- (b) By ceasing to discourage the establishment and growth of indigenous schools, but undertaking to encourage them, and by recognising them as part of a system of national education; and by gathering and publishing statistics about the indigenous schools in the Educational Reports, whenever practicable.
- (c) By adopting the principle of payment by results in connection with indigenous schools which depend upon the master alone, and by extending the system of grant-in-aid towards others.
- (d) By administering the local funds, as suggested in answers 2 and 7. This system, besides encouraging local self-government and economy, will induce people to establish a primary school in every large village by adding from their own pockets to the tax for education collected from the village, when that tax is not sufficient to give a separate school to the locality.

The primary schools will be rendered more efficient gradually as secondary and high education spreads, by giving to the country more efficient teachers; and also by abolishing or making optional the study of Persian in primary schools, and by conveying instruction through the Deva Nágari characters and Hindi language, which will make it practicable for the education imparted in primary schools to be useful and of an effective character.

Ques. 15. Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15. The Government college at Delhi was closed by the Panjáb Government on 1st April 1877 by its Resolu-

tion No. 567, dated 15th February 1877. The Court of Directors of the East India Company, in paragraph 62 of their despatch, say that "it is far from our wish to check the spread of education, in the slightest degree, by the abandonment of a single school." That the closing of the Delhi college has injuriously affected the spread of high English education, will be apparent from considering that whereas on the 31st March 1877, the number of scholars receiving high education in the Panjáb was 142 ; on the 31st March 1881 the number of scholars was only 94.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect ?

Ans. 16.—Under the present circumstances, I do not know of any case in the Panjáb in which a Government institution of the higher order might be closed or transferred to a private body with or without aid, without injury to education or to the interests which it is the duty of Government to protect.

If Government, however, laid down that, as a general rule, no appointment over Rs. 100 will be given in its offices to those who have not passed (say) the B.A. examination, and that no one can become a pleader, or a Magistrate, or a Judge unless he is a graduate, the Government might, after some years, close most of the Government institutions of the higher order, and it would not injure education in the country. In that case, a college might be maintained, even without aid, and boys would pay and read and demand no scholarship.

In support of this, there is the case of Bengal, where a man cannot become a pleader or a munsif without being a graduate. It is found practicable accordingly in Calcutta to

maintain colleges even without Government grants-in-aid. For filling those colleges it is not necessary there to offer scholarships.

In the Panjáb high education is not encouraged as in Bengal, and so it is not practicable for the people to start a college here. In the Panjáb it is not necessary to be a graduate for becoming a pleader even, not to say anything of posts under Government; and so there is no reason why people should be found willing to pay for high education.

It might be mentioned that as attendance at law classes of the Panjáb University College is to a great extent necessary for joining the examinations for mukhtars and pleaders in the Panjáb, and as passing the examinations is essential for becoming a mukhtar or pleader, it is found that the people are willing to pay heavy fees for attendance at the law classes, and for joining the law examinations.

Ques. 17—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17—In the Panjáb, under the existing condition of things, there are not many gentlemen who might be able and ready to come forward and aid in the establishment of colleges and high schools. There are many who are ready and able to establish lower schools. However, if Government liberally encouraged high education, and were willing to give grants-in-aid, it would not be difficult to have more men and societies who could establish colleges and high schools also upon the grant-in-aid system.

I might mention here that it is not possible for people to exert themselves enthusiastically for establishing colleges and schools when cold water is thrown over their efforts in

that direction. At Delhi the people exerted themselves and collected funds, and they would have collected more for the establishment of a college upon the grant-in-aid system, but an impression came to prevail that Sir Robert Egerton did not encourage the movement, and so the movement became slack. Now the people have been told by His Honour the present Lieutenant-Governor that "any movement at present to revive the old Delhi College would be peculiarly ill-timed, because," says His Honour, "one of the last acts of my predecessor was to sanction a grant-in-aid of Rs. 5,400 a year for college education in connection with the Cambridge Mission at Delhi."

I will mention another instance of a similar kind. The public-spirited late Munshi Jumna Prasad of Ludhiana established a Hindu school at Ludhiana in 1873 ; that school has, under various difficulties, continued to exist up to now. Several times applications for grants-in-aid for that school were made to the Government but without success. It was thought by the people that the Hindu school did not receive grants-in-aid, because the Missionaries, who have a school at Ludhiana, did not like that a Hindu school should exist there.

Ques. 18—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing ?

Ans. 18—Nothing but the making of high education as an indispensable condition for securing high and lucrative posts under Government will create a real demand for high education, and stimulate private effort to establish and maintain higher educational institutions. It will be long before high education comes to be sought for for other objects.

Up to now, high education has not been made an indispensable condition for securing high and lucrative posts under Government. Indeed the Engineering College at Roorkee requires Native candidates for the post of assistant engineers to be graduates; but that profession has been practically closed for the Natives. So one stimulus for acquiring high education in the Panjáb is gone.

In Bengal the desire to become a pleader is one of the great inducements to pass the B.A. examination, as nobody can be a pleader there who is not a graduate. But in the Panjáb a man can be a pleader without being a graduate; in fact even without knowing English. So another great inducement for acquiring high education is non-existent in the Panjáb.

It is needless to repeat that high education is not an indispensable condition for securing high and lucrative posts in the Panjáb. On the other hand, people are beginning to have a suspicion that authorities in the Panjáb do not look upon high education with favour and encouragement. Under these circumstances, if Government were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution in the Panjáb, the suspicion of people would grow into a firm belief that the Government had determined to put down high education; and that would have very injurious effects on the interests of the country.

The first and the greatest requisite for ensuring the maintenance of a higher educational institution on a private footing is to create a real and a great demand for high education, by making high education as an indispensable condition for securing high and lucrative posts under Government, and for following the profession of pleaders. That done, the Government can rely on private effort, and aid it, when necessary, for the maintenance of higher educational institutions.

At present the Government should help the efforts of those people who are trying to revive the old Delhi College ; and that will teach people to maintain a college on a private footing with the help of grant-in-aid.

Ques. 19—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration ? Are the grants adequate in the case of (a) colleges, (b) boys' schools, (c) girls' schools, (d) Normal schools ?

Ans. 19—The grant-in-aid system has been mainly of use to Missionaries. From the Panjáb Educational Report for 1880-81, paragraph 46, it will be found that, with the exception of the Anglo-Sanskrit School at Delhi under the management of a committee of Native gentlemen, all the aided English schools for secondary education of Natives are mission schools.

That education in Christian religion is compulsory in the mission schools, which are aided by Government, is a great grievance of the people. It ought to be made a rule that in all schools aided by Government religious education shall be optional, and imparted in the last hour ; and no sum from the grant-in-aid shall be expended in imparting religious instruction to the boys ; and that in a grant-in-aid school set up by people of one religion, boys of a different religion shall not be excluded.

Ques. 20—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it ?

Ans. 20.—The whole education system, as at present administered, cannot be said to be of practical neutrality. As a matter of fact, mission schools and colleges have greater chance of getting grant-in-aid than schools and colleges set

up by others. If a mission school exists in one place then there is no hope of another school getting a grant-in-aid in that locality. It is very objectionable that the teaching of religious doctrines of any denomination in a school which receives grant-in-aid from Government or local or Municipal funds should be compulsory.

In some cases people send their children to a mission school because no other school exists in the locality ; in other cases because a mission school is cheaper, and also, as it is believed by some, that English is learnt better there. So all mission schools are in a flourishing condition, the parents hoping that their children will not become Christians. But the generality of people think that Government aids the mission schools because it secretly wants that people should embrace the Christian religion. Why should otherwise, say they, the teaching of Bible every day, the attendance at churches and Sunday schools, and taking part in prayers by remaining in the standing position, be compulsory in mission schools which receive Government grant-in-aid ? Why should, ask they, a boy be expelled from the school and punished if he declines to do any of these ? Indeed, this compulsory teaching of the Christian religion to Hindu and Muhammadan boys cannot have any wholesome results. It tends to make the boys disbelievers and hypocrites. The Muhammadans who are charged with having forcibly converted Hindus to the Muhammadan faith, now exultingly point out that the Kuran and prayers are not compulsorily taught to Hindus in schools set up by Muhammadans.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children ? How far is the complaint well founded, that the wealthy classes do not pay enough for such education ? What is the rate of fees payable for higher education in your province, and do you consider it adequate ?

Ans. 21.—It is the middle classes principally who avail themselves of Government and aided schools and colleges for the education of their children.

The Director's Circular No. 10, dated 18th April 1882, which lays down the scale of fees in district schools, shows that the complaint that wealthy classes do not pay enough for the education of their children, is wholly foundationless as regards education imparted in Government schools: The rate of fees in the district schools is perhaps high, but it is in no way low.

In the Government college, Lahore, the rate of fees is Rs. 2 per mensem. At the first sight this rate may appear low, but when regard is had to all the circumstances, it no longer appears to be inadequate. The Lahore Government College has hitherto been attended mainly by young men from the middle classes, most of whom would have been unable to prosecute their studies in the college without the aid of scholarships; much less could they have been able to afford to pay high fees. The raising of fees in the Lahore Government College, under the existing conditions, would only amount to closing the doors of high education to the people at large. Indeed, if Government made it a rule that the possession of high education should be an indispensable condition for getting the high and lucrative posts under Government, then Government might raise the fees, and the college would be even more largely attended than at present. Even now the number of people who are willing to incur expense for the education of their children and their relations is increasing. It must be borne in mind that only those are willing and ready to pay for high education who are alive to the advantages of high education, and who are benefited by it. All those who possess wealth are not the persons who are desirous to secure high education for their children; and, as a general rule, the sons of wealthy persons have not hitherto been distinguished by the love for high education.

I might here quote the remarks, on this point, of the Director of Public Instruction, Panjáb. In his report for 1879-80, paragraph 10, the Director writes as follows :—

*“It is sometimes asked why Government should expend so much money on the education of college students ; and why such students, if they value a University education, should not be required to pay for it themselves. The money saved by the abolition of colleges might, it is urged, be expended to greater advantage on primary education. It seems to be believed that Government money is expended solely for the benefit of a few fortunate young men, and that Government itself derives no advantage from the expenditure. Nothing could possibly be more fallacious than this view of the matter. College students have not the means to pay the cost of their own education ; and if their so doing were made a condition of the maintenance of a college, the college would cease to exist. If the college were closed, there would be no efficient master available for English schools, and no qualified superintendents for primary schools ; and the measure would be a fatal blow to the secondary and primary schools of the province. It is not, however, the interests of secondary education and of primary education alone that depend on the existence of an efficient college. The most important appointments under Government that are open to Natives are now generally bestowed on men who have received a college education. These must be given to men of inferior attainments, if no college existed * * * *. There can be no doubt that to cut off the supply of efficient candidates for employment by closing the college would be the falsest economy that could be imagined.”*

With reference to the Director's remarks, it is necessary to point out that the most important appointments in the Panjáb that are open to Natives, are not yet generally bestowed on men who have received a college education ; and that though the college exists, Government chooses to bestow these on men of inferior attainments.

But the imparting of college education is not only necessary for creating an efficient body of public servants; it is necessary also for increasing in the community the number of enlightened men, who are more essential for the well-being of the State and the people than men with little education.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—I do not know of any institution in the Panjáb in which English is taught which is supported entirely by fees. There are many small indigenous schools in which the vernaculars and the oriental classical languages are taught which are supported entirely by fees.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Under the present condition of things, it is not possible for a non-Government institution (excluding mission schools and colleges) of the higher order to become influential and stable when in direct competition with a similar Government institution.

It might become so, if there were created by Government a great demand for high education as in Calcutta.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—The cause of higher education in the Panjáb cannot be injured by any unhealthy competition, as there is no competition at all.

Ques. 25.—Do educated Natives in your province readily find remunerative employment ?

Ans. 25.—The number of (English) educated Natives in the Panjáb is comparatively small, and there are not many among them who are without employment of some kind or other. But the increase in the number of educated Natives has been checked by the acquisition of high education not having been encouraged to the desirable extent, and by the possession of high education not having been made an indispensable condition for securing the high and lucrative posts under Government, and for becoming pleaders.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information ?

Ans. 26.—The instruction imparted in secondary schools is calculated, to a great extent, to store the minds of those who do not pursue their studies further with useful information which can be turned to practical account. But changes are required in the subjects and method of instruction, and in the system of examinations and selection of examiners, to secure better the desired result of storing the mind with useful and practical information. At present, however, the information has proved useful and practical for making the recipients generally fit to become clerks only. But those among them who have been independent and energetic enough to apply themselves to trade have found the knowledge of English of great use and help to them in their callings.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University ? If so, are you of the opinion that this circumstance impairs the

practical value of the education in secondary schools for the requirements of ordinary life ?

Ans. 27.—The attention of teachers and of pupils in the highest classes in schools is indeed directed to the Entrance Examination of the University, but there does not appear to be any thing objectionable or injurious in that. On the other hand, the examination stimulates both the teachers and the pupils to work vigorously. The fact that the attention is directed to the examination does not impair the practical value of the education in secondary schools for the requirements of ordinary life. But it is desirable that reforms should be made in the system of examination. There is no doubt that the examination guides the course of instruction and the direction of the employment of energy in the schools. The object of the examination should be to test whether the pupils have acquired a tolerably good knowledge of the books and the subjects which they were required to learn, and not to pluck as many candidates as possible. The questions should be such as would not encourage cramming. Questions which even those who are proficient in the subject cannot answer should never be allowed.

To secure better results, then, it is necessary that reforms should be made in the Entrance Examination, and not that the attention of teachers and pupils should be diverted from the examination.

Here I beg leave to point out two most objectionable recommendations which have been made by the Education Committee appointed by the Government in 1879 regarding the middle-school examination. One is to raise the minimum pass marks in certain cases. The other is to treat calligraphy as two distinct subjects of examination, instead of including it under the head of English and Urdu. With respect to the first recommendation, the Director of Public Instruction, in his Report for 1880-81, remarks that "if the new scale of pass marks, which is much higher than what prevails in the University examinations, were adopted at present, it would

have the effect of causing a large proportion of failures." With regard to the second recommendation, the Director remarks that "this considerably diminishes a candidate's chance of passing. There will always be some candidates who, both in English and Urdu, obtain more than pass marks in other parts of the examination and less in caligraphy and *vice versa*. Such boys may pass if caligraphy forms a part of the English and Urdu examinations respectively, but will fail if it is treated as a separate subject." I do not mean to ignore the value of a good hand when I say that this rule should be cancelled. When it is remembered that the object of the schools is not merely to train clerks for Government service, and that there are many very able men who have indifferent kind of handwriting, it seems to be a most objectionable rule to lay down that if a man has not a very fine hand, he should not be allowed to read beyond the middle-school standard in the schools !

Then, again, if the middle-school examination were only for the object of marking that a man had acquired so much knowledge, and not for determining whether he will be allowed to read any further in the schools, there would not be anything objectionable in raising the pass marks in the examination. But as success or failure in the middle-school examination determines whether a man will or will not be allowed to prosecute his studies further, the raising of pass marks will have a very injurious effect on the diffusion of education. Even now the complaint is universal that the middle school examination is very stiff. There are many who believe that from the time this examination has been instituted the average age of boys in the high schools has been raised ; because, as a general rule, boys fail several times before they can pass the examination and get promotion. So it happens that most men, after reading up to the 20th year of their life, find that instead of finishing their school and college education by graduating, they are still year after year toiling unsuccessfully to pass the middle school examination. It is the middle-school examination

which impairs the value of the education in secondary schools for the requirements of ordinary life, in as much as it demands the sacrifice of some of the best years of the lives of many who fail at the examination, and either give up their studies despairing to pass the examination, or study again to go up for it.

There is one more rule which has the effect of impairing the value of education in secondary schools, in as much as it eats up many years of the lives of able pupils. Formerly an able boy could finish his education in the mission schools in as many years as he chose by applying himself vigorously and assiduously to his studies, for there was no inflexible rule that a man must read in one class for one year, and that he should spend as many years of his life in the school as it pleases the educational authorities to fix the number of classes.

It is not the Entrance Examination of which people complain, but the middle-school examination, and this rule of the Education Department.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—The number of pupils in secondary schools who present themselves for the University Entrance Examination is not very large in the Panjáb. If the requirement of the country is considered to be the necessity of finding candidates for Government service, then also the number cannot be unduly large, as posts continue to be given to men of very little education. Why should Government fix a very low examination—lower than the middle-school examination—for admission into Government service, if the market is

overstocked with candidates who have passed the Entrance Examination. There can be only two reasons : either there are not many who pass the Entrance Examination, or Government does not want to encourage people to pass that examination, and does not care to get men of better education for employing as its servants.

Ques. 29.—What system prevails in your province with reference to scholarships ; and have you any remarks to make on the subject ? Is the scholarship system impartially administered as between Government and aided schools ?

Ans. 29.—Scholarships are awarded from (1) provincial revenues, (2) district and Municipal funds, (3) other sources, including the Panjáb University College.

Government scholarships in the Lahore College were formerly awarded in accordance with the results of the Calcutta University examinations, when the scholarships were devoted to the promotion of high English education. They are now awarded in accordance with the results of the examinations of the Panjáb University College, and are given to vernacular students also. It is feared that this change will affect injuriously the interests of high English education in the Panjáb.

Rules regarding the award of scholarships by district and Municipal committees are laid down in the Director's Circular No. 4 (serial No. 282), dated 22nd February 1882. The Director had proposed that the sons of non-agriculturalists also residing in localities where there are no Municipalities should be eligible for scholarships awarded by district committees. But this proposal was not sanctioned by the Lieutenant-Governor, on the plea that "the fund from which district scholarships are given is contributed by the agricultural classes only, and nothing at all is paid towards it by non-agriculturists." It is feared that this objection is founded upon misconception ; the fund is collected by a tax upon produce of land ; and the tax must ultimately fall upon

the consumers of the produce, and not on the producers alone, if it is a burden on the community.

By the Director's Circular No. 13, dated 9th June 1882, the Government scholarship system has been extended to aided schools also, which have been placed on an equal footing with Government schools in this respect. The right principle of awarding Government scholarships according to merit has been recognised in this Circular. This principle should be extended to district and Municipal fund scholarships also.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies ; and how far is this support likely to be permanent ?

Ans. 30.—Municipal support is extended to grant-in-aid schools, and the Missionaries profit more by that than other bodies. If the people get a real voice in the management of the affairs of Municipal committees, the aid to mission schools is sure to suffer, if religious instruction is not made optional for Hindus and Muhammadans.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose ?

Ans. 31.—University curriculum affords a sufficient training for teachers in secondary schools. Special Normal schools are not needed for the purpose. It is waste of time and funds to teach the subjects which the students have already mastered, and in which they have passed examinations successfully. The training college at Lahore is considered by the people an unnecessary institution.

Ques. 32.—What is the system of school inspection pursued in your province ? In what respect is it capable of improvement ?

Ans. 32.—Village schools and other schools supported from district and Municipal funds are generally inspected quarterly by the district inspector of schools, annually by the assistant inspector and the inspector, and occasionally by the civil authorities of the district.

The district schools are inspected by the assistant inspector and the inspector, but the assistant does not inspect the upper schools.

The work of inspection can be done better by employing efficient, yet cheap Native agency in the form of divisional inspectors, getting from Rs. 300 to Rs. 400 a month, whose duty should be to inspect all schools in the division (of the Commissioner) in which they are employed. The work will be done better, because they will have smaller circles under them than the inspectors, and they will do their work of inspection throughout the year, and not in winter alone, as is at present done by inspectors. The posts of inspectors should come under reduction.

The keeping of highly-paid European inspectors and assistant inspectors for inspection of the village primary schools is a pure waste of resources and abilities which could be much better employed.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—If the educational system were moulded to suit the wants and wishes of the people, there will be found men and societies who would be willing to undertake the work of inspection and examination in the localities where they are. Men who are really competent to do the work might be made honorary inspectors, and their suggestions should carry weight and be duly considered. Otherwise people will not be willing to undergo the trouble of doing a work which is productive of no results. The introduction

of Nāgari and Hindi into the schools can secure a large number of competent inspectors and examiners for vernacular schools.*

Ques. 35.—Are the present arrangements of the Education Department, in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The free development of private institutions is checked by the Education Department and the officers of the Government, inasmuch as when a school is found to spring up or exist which attracts to it students of the locality and interferes with the Government or mission school, every effort, direct and indirect, is made to put down such an institution, which is considered to have no right to exist where the Government or mission school is in existence.

The private institutions are ignored by the educational and other officers of Government, and are not visited and inspected, and never receive prizes and other attention from Government; and so people consider that Government does not want to encourage such institutions, and accordingly they themselves neglect such institutions.

Private institutions, in which text-books in use in Government schools are not taught, labour under greater disadvantage, and have no chance of receiving any attention from educational and other officers of the Government.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by the other agencies?

Ans. 36.—The vernacular schools should be under the control of the village and divisional boards and Municipal

*No. 34 of this Q.-A. series is not found.

committees, as suggested in the answers to questions 2, 7, 8, and costs of those school should be met from the funds at the disposal of the boards and the committees.

The cost of district inspection, and of construction of school-houses, should be met from district and Municipal funds. The district and Municipal committees should be at liberty to give scholarships and prizes in schools maintained from the provincial funds. When there are sufficient funds at the disposal of the committees, they might contribute, wholly or in part, for the maintenance of the English schools, but these schools should be under the control of the Educational Department alone. The cost of higher inspection and direction of English schools and colleges should be met from the provincial funds. The establishment of private and aided schools should be encouraged by the system of grants-in-aid, payment by results, scholarships and prizes from provincial, district, and Municipal funds, with this provision, that in such schools religious instruction shall not be compulsory.

Aided schools must be inspected by Government officers; and private schools, when their managers desire them to be so inspected. Honorary inspectors, or visitors, or Committees of such persons should be created, who should have the power of visiting and inspecting the Government and aided schools, and of making suggestions. Female education should be entirely under the control of the people. Government should give grants-in-aid when required.

Ques 37—What effect do you think the with-drawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—If Government withdraws from the direct management of schools or colleges, it would have a disastrous effect on the spread of education unless it makes the possession of education an indispensable condition for securing high and lucrative posts under Government. In that case alone the growth of a spirit of reliance upon local exertions and combination for local purposes is possible. The establishment of Missionary institutions cannot be considered to be a growth of a spirit of reliance upon local exertions and combination for local purposes, and so cannot be regarded as a gain in any sense to the country.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—If the possession of high education is made an indispensable condition for securing high and lucrative posts under Government, schools and colleges managed by the people will spring up, and the standard of instruction will not deteriorate if inspection and direction by Government be kept up and a healthy competition is maintained.

The schools and colleges will disappear, and the standard of instruction in them, if it be possible for them to exist, will deteriorate, if Government withdraws from the direct management and does not throw open appointments liberally to those who are educated, and does not inspect and direct the schools, and if the competition for the University degrees becomes less. In order to provide against the standard of instruction deteriorating in higher institutions, it might be further desirable that Government should maintain one or more institutions of the kind in a province as models for others.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course

of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Instruction in duty and principles of moral conduct occupy a place in the course of Government colleges and schools generally in an indirect way, Moral philosophy is taught as an optional subject of study in the Government colleges; it is not a subject of study in the schools. But the lessons in morality that are ingrained in the heart in the school and the college from the masters of English literature and from history are more efficacious in the way of moral training than the direct instruction in duty and in principles of moral conduct would be. It is desirable that the selection of books in schools and colleges should be made by keeping this in view.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—In the Government district schools there are parallel bars, swinging pole, cricket, &c., provided for physical exercise, and some teachers and district officers (as Mr. Wakefield, Deputy Commissioner of Ludhiana) take special interest in the physical exercises of the students; but as a general rule, teachers and the district officers are indifferent to the physical development and well-being of the students. The physical condition of the students generally is found to suffer on account of the education they receive in the colleges and schools. The reasons appear to be that boys are not yet alive to this; that sedentary habits tell upon the health, and that examiners in almost all examinations put such questions which require great cramming, and that in some examinations a very high percentage is required for passing. The teaching of Persian as a compulsory subject in the schools adds to the work of the boys and thus injures their health. The attendance at schools for so many hours is also not consistent with the

physical development of the boys. Special certificates, marks, and prizes should be given in all schools and colleges to those students who distinguish themselves in physical exercise, and some few marks might be deducted in the school examinations in case of candidates who do not look to their health.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted ; and if so, what is its character ?

Ans. 41.—There is a certain amount of indigenous instruction for girls among the Muhammadans and the Sikhs in the Panjáb. Among the Muhammadans some girls are taught the reading of the Kurán, and among Sikhs, here and there, a little of Gurmukhi. But with the diffusion of education and the spread of societies like the Arya and the Brahmo Samájes and Sabhās and Anjumans, a desire for female education among the people is springing up. Perhaps the Arya Samáj has done and will do more for female education among the Hindus in the Panjáb than anything else. It has already opened a female school at Lahore for teaching Hindi, and the members of the Samaj exert themselves in imparting instruction in Hindi to the female members of their families at home, and in that way education is silently and slowly being diffused. At present this education is very elementary, and extends principally to the reading and writing in Hindi language and the Nágari characters.

Ques. 42.—What progress has been made by the department in instituting schools for girls ; and what is the character of the instruction imparted in them ? What improvements can you suggest ?

Ans. 42.—The schools for Native girls, Government and aided, are only vernacular primary schools. The Government vernacular schools are 150 in number, having 3,930 number of girls on the rolls, and the aided schools are

162, having 5,212 girls on the rolls. It is supposed that girls are taught elements of reading, writing, and arithmetic, but as a matter of fact the girls learn very little, if anything, and in most instances the prosperity of the schools exists more in the registers and reports than in reality. As to the girls' schools for Hindus and Muhammadans maintained by the Missionaries, perhaps they are doing more harm than good to the country by trying to shake the faith of the girls in their religion, which is so intimately connected with morality, and by teaching them to sing Christian songs in the vernacular. If the primary girls' schools maintained by the Government and the Missionaries were closed, it would make a great saving of resources and be productive of no harm.

Female education, at least among the Hindus, can be left alone; it would spontaneously spread, if Hindi and Nágari were introduced in the schools for boys.

It has been suggested that girls' schools would be improved if they were open to inspection like the schools for the boys. It is not desirable that the rule of inspection of school be compulsory for the girls' schools, or even that pressure should be brought to bear on this point. It is provided in the rules for giving grants-in-aid that in the case of girls' schools inspection shall not be enforced. No changes should be made in this rule.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools (by which I understand schools where boys and girls read together) are not wanted in the Panjáb, and would not succeed among Hindus.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—Girls should not have male teachers. It might be stated as a general rule that Government cannot induce respectable Hindu and Muhammadan women to

read in female Normal schools ; and with Christian women as teachers the girls' schools cannot be productive of unmixed good. It is very difficult to suggest the best method of providing teachers for girls under these circumstances.*

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary ?

Ans. 48.—No part of the expenditure incurred by the Government on high education in the Panjáb is unnecessary. Only 4 per cent of the money spent for education is expended for high education. But the existence of the Metropolitan Institution, Calcutta, shows that perhaps two colleges might be maintained with the money now spent for the Government College, Lahore.

The practice of giving scholarships in colleges, to which objection is taken by some, has been very ably vindicated by the Director of Public Instruction in his Report for 1878-79, paragraph 10, which, though long, I beg leave to quote, as it is so exhaustive an explanation justifying the system of granting scholarships :—

“Objection is often taken to the practice of maintaining a college in which the great majority of the students, so far from contributing anything to the cost of education, are highly paid to induce them to study. At first sight this objection appears to be perfectly well-founded, but there are several considerations that must not be lost sight of. In the first place, it will be desirable to consider why it is not to be expected that students will attend college unless they receive scholarships ; and in the second, what reasons there are for imparting University education at all when it can be given only in this artificial manner.

“Every one is aware that it is the custom in this country to marry at a very early age, and hence it happens that college students are generally married men with young

*Nos. 45, 46 and 47 of this Q.-A. series are not found.

families. It is easy to understand that, under these circumstances, many considerations will induce them to begin as soon as possible to earn their own livelihood rather than continue to be a heavy burthen on their relatives.

"It will again be readily admitted in these days of competitive examinations, that even in England the main consideration that presents itself to most parents is, how to educate their sons in such a manner as will be most likely to conduce to their advancement in life. It is but a small section, either of parents or of students, who desire knowledge for its own sake alone, without regard either to social advantages, such as are obtained by a public school and college life, or by the necessity of competing with others in the career that may be selected. This being the case, it is not surprising that Indian students, who are pressed, moreover, by family cares, and are rarely men of independent means, should be governed by similar considerations; and the reproach, so often levelled against them, that they are influenced more by material considerations than by a thirst for knowledge, seems to me to be out of place.

"Now it is not by any means certain that the prospects of Indian students will be improved by a University education. There is, of course, no doubt that a man who has taken his degree is likely to obtain a better appointment than one who has just matriculated; but it does not at all follow that a student who enters the public service or engages in any other employment immediately after matriculation will not find himself in a better position at the end of four years than he would have attained to, had he pursued his studies for that period and taken his degree. Men are urgently required for the public service. There is a great demand for those who have obtained a fair English education; and it is therefore only natural that many students should seek for employment on matriculation, and that many others should accept appointments after having attended the college for a short time.

"We see, then, that it is not to be expected at the present time that many students will attend college unless they receive scholarships, and we have now to consider what reasons can be adduced for granting University education at all, when it can be given only in this artificial manner.

"In the first place it may be urged that these scholarships are very small in number as compared with the whole population of the province ; and they may be viewed as prizes open to every youth in the Panjab, and awarded to those who show the greatest amount of ability, or of energy and perseverance in their studies. From this point of view, scholarships should not be awarded except in cases of conspicuous excellence.

"In the second place, it can be hardly denied that it is advantageous to the Native community to raise the standard of education and to send forth some men whose information extends beyond the somewhat narrow range of an ordinary school education, and who, it may be hoped, will tend to leaven the mass of Native society. It is only by encouraging the most promising youths of the province to enter on a University career that this object can be attained.

*The strongest argument of all, however, is the necessity of obtaining a superior class of men for the public service. For qualified teachers of English, and for all the higher educational appointments, the department must rely almost entirely on the college, and if it were not recruited by college students, the schools will immediately deteriorate."**

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education ? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management ?

**No. 49 of this Q.-A. series is not found.*

Ans. 50.—It cannot, with any reason, be said of the officers of the Education Department or of any other Government officials in the Panjáb that they take too exclusive an interest in higher education. As has been previously remarked, only four per cent of the sum spent for education is devoted to high education, and there is only one college for imparting higher education. This surely does not seem anything like too exclusive an interest in higher education.

APPENDIX III

A Brief History of the D. A. V. Trust and Managing Society

Telegram : Davmancom

Phone [277388 Office
561759 Residence

VICE-PRESIDENT

D. A. V. COLLEGE
MANAGING COMMITTEE
CHITRA GUPTA ROAD,
NEW DELHI-55
Nov. 30, 1973.

I am giving below the information available in our office.

“The following Office-Holders were selected by the Managing Committee in its meeting of 20th March, 1886 :—

Lala Lal Chand. M. A., President and Treasurer.
Lala Madan Singh, B. A., Secretary and Accountant.
Lala Ishwar Dass, M. A., Vice-President.
Lala Jawala Sahai, Vice-President.

Subsequently by Resolution dated 27th November 1886, Lala Sukh Dial was appointed Auditor of Accounts.

“At the end of December 1886, Lala Madan Singh was transferred from Lahore, and consequently the following arrangements were made. Lala Jiwan Dass was appointed to officiate as Secretary, Lala Gurudutta, M. A., was appointed as Assistant Secretary and Lala Ganga Ram as Officiating Accountant. Thus the present List of Office-Holders of the Managing Committee is as follows :—

Lala Lal Chand, M. A., President and Treasurer.
Lala Madan Singh, B. A., Secretary.
Lala Jiwan Dass, Officiating Secretary.

Lala Gurudutta, M. A., Assistant Secretary.

Lala Ishwar Dass, M. A., Vice-President.

Lala Jawala Sahai, Vice-President.

Lala Ganga Ram, Accountant

Lala Sukh Dyal, Auditor. "

These representatives got the Society registered under Act XXI of 1860. The first meeting of the D. A. V. Trust and Management Society was held on 27th February, 1886.

The following were the members of the then Managing Committee :—

No.	Name	Addresses	Name of the Samaj or the interest represented
1.	Lala Lal Chand, M. A.,	Pleader, Lahore.	Lahore
2.	Lala Sain Dass, M.A.	Translator Punjab Government-Gazette, Lahore.	Lahore
3.	Lala Madan Singh, B.A.	Munsiff Pathankote.	Lahore
4.	Lala Jiwan Dass	Deputy Clerk of the Financial Commissioner's Office.	Lahore
5.	L. Jawala Sahai,	Contractor, Multan.	Multan
6.	L. Kashi Ram	Pleader, Multan.	Multan
7.	L. Kesho Das, B.A.	Munsiff Multan	Multan
8.	L. Mathra Das	Superintendent Military Works, Ferozepore Cantt.	Ferozepore Cantt.
9.	L. Kashi Ram	Pleader, Ferozepore City.	Ferozepore City
10.	Pt. Guru Datta, M.A.	Offg. Professor Government College, Lahore.	Peshawar.

- | | | | |
|-----|---------------------------|--|---------------------------|
| 11. | L. Ishwar Dass, M.A. | Pleader, Rawalpindi. | Rawalpindi |
| 12. | L. Narain Dass, M.A., | Extra Assistant
Commissioner. | Gujranwala |
| 13. | L. Gopal Dass
Bhandari | Pleader, Amritsar. | Amritsar |
| 14. | L. Lajpat Rai | Pleader, Hissar. | Rohtak |
| 15. | L. Maya Dass | Pleader, Jhelum. | Jhelum |
| 16. | Lala Daya Ram | 2nd Master. Govern-
ment School,
Gujrat. | Gujrat |
| 17. | Rai Mulraj, M.A. | Sub-Judge, Jhang. | Member of
Learning. |
| 18. | Lala Dwarka Dass,
M.A. | Principal, Mahendra
College, Patiala. | Member of
Education |
| 19. | Rai Ganga Ram | Executive
Engineer, Lahore. | Member of
Engineering. |

The D. A. V. School, Lahore, was opened on the 1st June, 1886. The number of boys receiving instructions at the end of the 1st year was 505 ; 55 in the high classes, 165 in the middle, 150 in the upper primary and 135 in the lower primary classes. The School had a capital fund of Rs. 36,000/-, which gave an income of Rs. 120/- p. m. at 4%, but the monthly expenditure excluding the salary of Headmaster, was Rs. 285/- p. m. The Headmaster, Mahatma Hans Raj, was an honorary worker.

Vide Resolution No. 111, dated 28th April, 1888, the Committee decided to add the College department upto the Intermediate standard. On 1st April, 1889, there were 13 students on the rolls of the College ; the number rose to 38 by the end of the session on 31st March 1890. The affiliation to the Panjab University was granted by a resolution of the Syndicate on 18th May, 1889.

Degree Classes were opened in 1894 and M. A. in Sanskrit in 1895. Within 10 years, D. A. V. High School grew into a fully developed institution, teaching upto the highest examination on the Arts side."

Sd. (G. L. Datta);

APPENDIX IV

A LECTURE ON THE ARYA SAMAJ*

MR. PRESIDENT AND GENTLEMEN,

I am going to address you this evening on the Arya Samaj. I gave an address on this very subject on the occasion of the first Anniversary of the Lahore Arya Samaj in the year 1878.

Fifteen years have rolled away and made great changes in the country and in the Arya Samaj also. In 1878 the Arya Samaj was an infant institution, and had on all sides difficulties to contend with. Its very life was doubtful at that time. There were adverse forces and opposition on all sides. The orthodox among the Hindus and especially the Brāhmans were its determined enemies. The followers of other religious denominations also did not look upon it with favour. There was fear of petty persecution on more sides than one. Ex-communication from caste was a threat which was by no means uncommon at that time. Sometimes the masses were ready to take the law into their own hands and to wreak their vengeance on the members of the Arya Samaj by using physical force. Becoming a member of the Arya Samaj was sure to bring down upon a man the wrath of his whole family,—father, mother, brothers and sisters,

1: This lecture was delivered by the author R. B. Mul Raj at the time of the sixteenth anniversary of the Arya Samaj, Lahore in 1893 (Ed.).

and even wife. The number of members was small. The funds at the disposal of the Samaj were very limited. It had no building of its own. It had no important institutions to control. There were at that time very few Samajes in other towns of the Punjab and in India.

Now the case is different. There are at this time Samajes in all the important towns in the Punjab. Samajes have sprung up in several villages also. Throughout the North-Western Provinces there are Samajes in all the principal towns. Important Samajes have grown up in Rajputana. In the Bombay Presidency there are Arya Samajes in many towns. Bengal also has a few Arya Samajes.

The Arya Samaj has important institutions to control, the most important being the Dayanand Anglo-Vedic College. This building in which we are now assembled is, as you know, consecrated to that institution. There are several schools for boys and for girls also which have been established by the Arya Samaj. There are more than one orphanages managed by the Arya Samajes in India. There are some presses attached to the Society. There are several papers in different languages which are being issued by the Samaj or its members. The funds under the control of the Arya Samaj amount to several lacs. All the important Samajes have buildings of their own. The members of the Arya Samaj are numerous. There is now not much fear of persecution from outside world. There is no danger now of a man being turned out of caste for being a member of the Arya Samaj. Nor is there any fear of the members of the Arya Samaj being attacked by the masses. A man by entering the Arya Samaj now does not generally bring down upon himself the wrath of his family. On the other hand in several families the relations take as great an interest in the Samaj as the man who is a member. The wives of many members share with them their views in Samajic matters. Some of them have joined together to found Samajes for

females in more towns than one. The home life of a man does not become miserable by joining the Arya Samaj.

But where there was harmony in the Samaj in 1878, now there is friction. The members have not the love which they used to feel for one another before. They are not now united, but are split up into sections and parties. There is unrest in the Samaj throughout India. The life of a man who is an active member of the Samaj knows no rest. He is talking all day of Samajic matters and of his opponents in the Arya Samaj against some of whom he is very bitter. His great quarrel now is with his brothers of the Arya Samaj with whom his views on some points do not agree. The differences in the Arya Samaj are not now discussed with closed doors and in whispers, but in public and loudly. Week after week the papers are full of angry discussions between the members of the Arya Samaj. The attention of the general public is being forcibly drawn to differences in the Samaj and people are alarmed about the safety of the Arya Samaj and of the valuable and useful institutions which rest upon it. There are some peace-loving members who are cutting off their connection with the Samaj, as they have become sick of the quarrels in it. There are many men who are thinking that the Arya Samaj has proved a huge failure, and that the day is nigh when it will cease to exist.

I think the differences which have taken place in the Arya Samaj are a great misfortune. It pains me very much to find one brother arrayed against another. I am sorry to find discord where there should have been harmony. But I am not despondent of the future of the Arya Samaj. I am as confident of its success now as I was in the year 1878. I believe that there is a great future in store for the Arya Samaj and that it is destined to remove superstition and ignorance and to introduce a purer form of worship in India at least, if not in other countries. I believe that it is sure to give peace of mind and happiness to a large section of mankind. I am convinced that the unrest is only temporary

and that it will soon disappear leaving the Samaj uninjured. I am sure the Samaj will come out stronger than it was before it was overtaken by these troubles. I believe that it was necessary that the Samaj should pass through the crisis through which it is passing. The very circumstances to which the Samaj owes its being made it necessary that it should pass through this crisis.

The Arya Samaj was, as is well-known, founded by the great Swami Dayanand Saraswati. He was a truly great man. He was a great man in body and in mind. The form of his body was that of "a king of men". He was possessed of vast learning and a towering intellect. His strength of mind was uncommon. His love for his fellow-beings was unbounded. He gave up his own peace of mind that others might have it. He sacrificed himself for the good of his fellow beings. But though possessing these qualities he was meek like a child. Those who have the honour and good fortune of knowing his private life know how unassuming and unostentatious he was.

Such was the man who founded the Arya Samaj. It was not an easy task to separate him from the institution he had founded. He has left extensive literature behind him. The works he has left fill many volumes.

It is known to all that he founded the Arya Samaj on the 10 Niyamas (principles, or articles of faith). He required that to become a member of the Arya Samaj one should believe in the 10 Niyamas. If a man believed in the 10 Niyamas, the Swamijee thought that he could become a member of the Arya Samaj, whatever his opinions on other subjects might be. He did not make it an essential condition for membership of the Samaj that a man should believe his translation of the *Vedas* to be correct, or the opinions expressed by him in his works to be sound. All he required was that a person desirous of entering the Arya Samaj should subscribe to the well-known 10 Niyamas or articles of faith of the Arya Samaj. He was not questioned

about his belief or disbelief in the many excellent theories and philosophical opinions with which the works of Swami Dayanand abound. He was never asked what he thought of the works of Swami Dayanand and of the translation he was making of the *Vedas*. He was never required to believe Swami Dayanand's translation of the *Vedas* to be infallible, or to state that he regarded the works of Swami Dayanand to be free from mistakes. He was never required to sacrifice his freedom of thought and speech.

Swami Dayanand found the Hindus in a very deplorable condition. They, as a nation, were sunk in ignorance, misery and superstition. They were worshipping rocks and stones, and not satisfied with the worship of their own innumerable gods and goddesses were going after the gods of other people, and taking to the worship of graves. They were split up into numerous sects. They were priest-ridden and the dupes of crafty mendicant Sadhus. True religion was absent from the land. There was only the form of religion without the substance. In some places people could be seen talking ad nauseum of philosophical questions, but there was not a particle of the spirit of true religion in them. The philosophical questions only proved a snare for them and for others who were attracted to them. He saw that no attention was being paid to character and that people under the cloak of religion were cheating the world and were leading most sinful lives. He saw that love for fellow-beings had fled from the country, and that love for God was not to be seen. He saw that his countrymen were miserable, because they had forsaken true religion. He wanted to regenerate Aryāvarta, and thought that it could be done by the revival of the study of *Vedas* and of the worship of the one true God. He therefore organized the Arya Samaj, which was meant to revive the study of *Vedas* and the worship of one true God. He however did not forget to introduce into the articles of

faith of the Arya Samaj other principles which are essential for the well-being of humanity.

The Arya Samaj supplied a great want in the country. There was no common or national religion of the Hindus. They were broken up into sects, each believing in different doctrines and, worshipping a different god. There was nothing common to them. The different sects of Christians believe in different doctrinal points, but they all agree in believing in one God, one Christ, and in one Bible. The Muhamadans are split up into numerous sects, but all the sects believe in one God, one Prophet,¹ and in one Kuran. There was practically nothing common among the different sects of Hindus. One sect believes in one book, another sect believes in another. One believes in one god, another in a different god. If one is asked to define a Hindu, he will find it extremely difficult to do that. Even rules prohibiting eating and drinking with people of other religions are not universal. In one part of the country it is allowable for an orthodox Hindu to drink water from the hands of a non-Hindu, while in another it involves loss of caste and exclusion from Hindu religion. The Hindus practically did not believe in one book nor in one God. All the Hindus are considered to have reverence for the *Vedas*. But as a matter of fact there are many who do not even know what the *Vedas* are. The number of Hindus who have not heard accurately a single mantra of *Vedas* in their lives is in lacs. Swami Dayanand wanted to revive the study of *Vedas* and the worship of one true God and for that he established the Arya Samaj.

I believe the religion which the Arya Samaj preaches is the only religion which can become the common or national religion of the Hindus. It suits the masses and also the advanced section of the people. It can satisfy the

1. The Ahmedias have a new prophet of their own now (Ed.).

orthodox Hindus as well as those who have received English education. It can be accepted by people who are in different stages of intellectual development. It is simple and so can extend over a large tract, if it cannot become universal. It requires belief in one true God and in *Vedas* only. There are no theoretical questions or doctrines included in the principles of the Arya Samaj. If Swami Dayanand had made it an essential condition for entering the Arya Samaj that a man should believe in particular doctrines, I do not think that he could have succeeded so well in the achievement of his great object, the revival of the study of the *Vedas* and of the worship of one true God. Belief in particular doctrines presupposes a certain amount and kind of education and a particular bent of mind. Only those who have a certain kind of education and the required mood of mind and training, can accept a particular doctrine or philosophical theory. Those whose minds are not prepared for the understanding or reception of a theory, can neither understand it nor believe it to be correct. The greater the number of theories which a religion requires its followers to believe in, the smaller will the number of men grow who can embrace that religion. If then Swami Dayanand had introduced philosophical questions, doctrines and theories into the articles of faith of the Arya Samaj, he would certainly have limited the number of men who could have entered it. He would thus have curtailed the usefulness of the Arya Samaj by limiting the sphere of its action, and defeated his own object. For the greater the number of men who can join together to revive the study of the *Vedas* and the worship of the one unincarnate God, the greater will be the good they can do to themselves and to humanity. The greater the number of men who can enter the Arya Samaj, the greater will be the good they can do by spreading pure religion, truth, and godliness.

We must be thankful that the Arya Samaj has been placed upon a very broad and catholic basis ; the basis of

belief in one eternal God and in the *Vedas*. We must be thankful that doctrines, philosophical matters and theoretical questions have not been included in the Articles of faith of the Arya Samaj. The Hindus must be thankful that Swami Dayanand has turned their attention to a simple religion which is pure and grand. He has not given them any new religion. He has drawn their attention to what was old and latent in the Hindu mind. He told them that the Aryas who were the ancestors of modern Hindus believed in one true God and in the *Vedas*, and he asked them to believe in the *Vedas* and to worship the Almighty God sung in them. The religion which the Arya Samaj preaches can be truly called a national religion. On the broad and common platform of this religion which is simple and free from philosophical theories, men whose minds are in different stages of development and who have different modes of thinking, can come together to revive the study of *Vedas* and to worship and glorify the Omnipresent Being who was adored by our ancestors.

I cannot help admiring the greatness and moderation of Swami Dayanand Saraswati. He was a great Sanskrit Scholar. and if he had chosen he could have set himself up for an infallible pontiff and would have been worshipped as such in his life. He could have made it an essential condition for entering the Arya Samaj that a man should believe his translation of the *Vedas* to be infallible and the exposition of philosophical doctrines given by him in his works to be faultless. He however did nothing of the kind. He placed before the public his translation of the *Vedas* and the views he had on philosophical questions, and left the public to believe what was good in his interpretation and exposition. I cannot help admiring the truthful spirit and modesty of Swami Dayanand. He was great Sanskrit Scholar, but he admitted that the Rishis who had gone before him, the Rishis who had composed the *Brāhmaṇas*, the *Sūtras*, the *Āngas*, *Upāṅgas* and the *Upvedas*, were greater men than himself and much better and abler scholars,

and that his translations and expositions must be read with the light of the old commentators. He did not claim to be infallible. Compare his attitude with that of other people who have not claims to even one-tenth of the Sanskrit learning of Swami Dayanand. They ask people to accept what they understand of the *Vedas* and their views on philosophical questions to be truth and nothing but the truth. How can a man then help wondering at the moderation of Swami Dayanand?

Swami Dayanand purposely abstained from entering in the Niyamas any doctrinal points and philosophical questions. He believed in all he wrote, but he had toleration for the views of others. He knew that it is almost impossible to make all men have the same and identical views on doctrinal points and philosophical questions. He therefore wisely excluded from the Niyamas all doctrinal points and philosophical questions, though he was not afraid of expressing his opinions on those matters frankly and boldly in his works. It would be indeed absurd to make a belief one way or the other in philosophical questions to be an essential condition for entering a religious society. If the Christians were to require that all persons who wanted to be Christians should believe in Newton's Law of Gravitation or Hamilton's system of Philosophy, how absurd that would be. Is it not equally absurd that a man to enter the Arya Samaj should be required to believe in one or all the six Schools of Hindu Philosophy? Is it not equally absurd that a man should be told that he cannot become a member of the Arya Samaj unless he believes in the doctrine of Niyog or in the theory that vegetables have souls? Swami Dayanand was a wise man and saw this, and so purposely excluded doctrinal points and philosophical matters from the principles of the Arya Samaj.

It will be granted perhaps that a man can make religious progress without having distinct and definite ideas

on philosophical matters. Cannot a man make religious progress without having a definite opinion on the question whether vegetables have souls? Cannot a man be religious without knowing whether "Matter" was created or is self-existent? Cannot a man be good who does not know how the world was created? If then a man can be religious and good who has not distinct and definite opinions on these and other philosophical questions, why should it be necessary for becoming a member of the Arya Samaj that a man should be asked to declare his opinions on such matters? If the question is dispassionately looked at from this point of view, it will, I think, be granted that Swami Dayanand acted very wisely in not making a belief in philosophical questions one way or the other an essential condition for becoming a member of the Arya Samaj.

I believe that Swami Dayanand had an object in excluding belief in philosophical matters from the articles of faith of the Arya Samaj. He found a tendency in the minds of the men of his country to dwell on theoretical matters and so confound belief in doctrines with practical religion. This tendency when developed leads to very deplorable results. Men begin to pay greater attention to talking of philosophy and religion than to doing virtuous deeds and worshipping God. Men who talk of religion are mistaken for religious men, and it happens that under false cloak of religion most diabolical deeds are committed. To direct the attention of men to deeds rather than words and to make them lead religious lives, I believe, he excluded philosophical questions from the principles of the Arya Samaj.

Swami Dayanand however took care to include in the articles of faith of the Arya Samaj all that is necessary for the making of a noble, virtuous and religious man. He required a member of the Arya Samaj to believe in one true, everlasting and unincarnate God and to worship him alone. He thus dealt a death blow to idolatry of which he was an

uncompromising and deadly enemy. He required a member of the Arya Samaj to believe that the *Vedas contain truth and nothing but the truth* and enjoined him to read and teach *Vedas* and to hear them read and to recite them to others. He made it an essential condition for entering the Arya Samaj that a man should be ever ready to embrace truth and to forsake false-hood, and that he should in all his dealings make justice the guiding principle. He held out as an object before the Arya Samaj to do good to humanity and to ameliorate its physical, intellectual and social condition. He asked the members of the Arya Samaj to be kind to all their brethren, and to diffuse knowledge and dispel ignorance. In becoming members of the Arya Samaj he asked them to pledge themselves not to be content with the amelioration of their own condition, but to ameliorate the condition of others also. Lastly in the tenth principle he required the members not to sacrifice individuality in personal matters, but in matters concerning the well-being of society to subordinate their private interests to the interests of others. It was a high ideal of a noble, a pure, and a religious life which Swami Dayanand sketched out in the 10 principles of the Arya Samaj for its members. If a member can conform his conduct to the 10 principles of the Arya Samaj, there is not the slightest doubt that he can become an enlightened, unselfish, just, virtuous and religious man, and a true member of the Arya Samaj notwithstanding that he may have doubts about some of the philosophical questions discussed in the great works of Swami Dayanand.

Under the whole religion of our ancestors there lies the natural and scientific principle that acts must be followed by their consequences, that the results of actions cannot be warded off or atoned for by any means.

This principle is forcibly expressed in the following sloka :—

नाभुवतं क्षीयते कर्म कल्पकोटिशतैरपि ।

अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ॥

“An act cannot wear away without bearing fruit even in millions of years ; a man must necessarily eat the fruit of his good and evil deeds.” The religion of the Aryas requires that a man should pay great regard to his conduct in life as he will have to eat the fruit of his good and bad actions. No amount of faith in theoretical doctrines will save a man from misery if his deeds are evil. The Arya Samaj draws the attention of people to the real and practical side of religion, and asks them to perform virtuous deeds and to love and worship God. Cannot a man love and adore his God who may not be learned in the Six Schools of Hindu Philosophy ? The members of the Arya Samaj should show in their lives the practical side of religion, and while doing good to humanity should love and worship their God and show by their conduct what a religious man ought to be.

Swami Dayanand purposely excluded all reference to articles of eating and drinking in the Ten Principles of the Arya Samaj. He left the matter to be decided by every man having regard to his health and the time, country and circumstances in which he might be placed. He made the Ten Principles very catholic, so as to include persons of all kinds of views about matters on which the Ten Principles are silent. But it will be seen that he took care to include in them all the principles which go to make men noble, virtuous and religious. He in his life-time welcomed into the Arya Samaj all men who believed in the Ten Principles, notwithstanding that their opinions on matters on which the principles are silent were different from his own. He had no hesitation in admitting into the Arya Samaj men who did not share his views on questions as to what articles of food should be eaten. He had toleration for the views of others. He had the noble virtue of being always open to conviction. He wanted that all men who agreed in believing in the Ten Principles should be admitted into the Arya Samaj and work together to revive the study of *Vedas*, and the worship of one God, notwithstanding that their opinions on other questions might be different from his

own long-cherished views. Thus in his life-time the opinions expressed in his works were never confounded with the articles of faith of the Arya Samaj. The Ten Principles only were regarded to be the articles of faith of the Arya Samaj. The opinions expressed by him in his works were held up as the opinions of a great man, and his translation of the *Vedas* was looked upon as one coming from a very learned Sanskrit scholar, having no equal in his time. But he was not regarded as infallible. No one could make any mistake in the matter as long as Swamijee was alive.

But on his death there grew up men who confounded the opinions expressed in the works of Swami Dayanand with the articles of faith of the Arya Samaj. They thought that as Swami Dayanand had founded the Arya Samaj, so all the opinions which he had expressed in his works must be considered to be the opinions of the Arya Samaj, and that a man who had doubts about any of these opinions must be expelled from the Arya Samaj, notwithstanding that he might believe in the Ten Principles. They could not conceive that a man could be a member of the Arya Samaj by believing in the Principles alone. They could not dissociate the Arya Samaj from its founder. They thus tried to shift the Arya Samaj from the foundation on which Swami Dayanand had placed it. The new foundation on which they wanted to place the Arya Samaj is narrow. If Swami Dayanand had been alive he would have been the first to disown these followers who were trying to limit the sphere of his work. The temporary unrest in the Arya Samaj has been caused by this attempt to shift it from the broad foundation on which Swami Dayanand had placed it. I am sanguine that when our friends, who are trying to do this, will think about the matter calmly, they will recognize the mistake they are making. I am convinced that the Arya Samaj will not be injured by the attempt to remove it from the foundation on which Swami Dayanand placed it. I

believe that there is no likelihood of the foundation being shifted, as Swami Dayanand has built it on the secure and ancient rock of *Vedas*, and that the attempt will convince those who are making it that their efforts are futile.

The *Vedas* were regarded to be infallible authorities by the ancient Rishis. Kaṇāda, the author of the Vaiśeṣika system of philosophy says ;—तद्वचनादात्मनायस्य प्रामाण्यम्. This means that the *Vedas* inculcate धर्म and are therefore authorities. In the same way Gautama, the author of the Nyāya system of philosophy, recognizes the *Vedas* to be प्रमाण or authoritative in the following aphorism :— “मन्त्रायुर्वेद-प्रामाण्यवच्च तत् ‘प्रामाण्यमाप्तप्रामाण्यात्’ and also ‘श्रुतिप्रामाण्याच्च’”. Similarly, Kapila the author of Sāṅkhya system of philosophy, recognizes the *Vedas* to be प्रमाण or infallible authority in the following aphorism :— “निजशक्त्यभिव्यक्तेः स्वतः प्रामाण्यम्”. In the Mīmāṃsā of Jaimini we find the following :— वेदस्य च धर्मो प्रामाण्यम् which means that the *Veda* is authority in matters of धर्म.

Says Manu :—

वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।

आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥

यः कश्चित् कस्यचिद्धर्मो मनुना परिकीर्तितः ।

स सर्वोऽभिहितो वेदे सर्वज्ञानमयो हि सः ॥

सर्वं तु समवेक्ष्येदं निखिलं ज्ञानचक्षुषा ।

श्रुतिप्रामाण्यतो विद्वान् स्वधर्मो निविशेत वै ॥ (मनु. 2, 6-8)

Dharma rests on the whole *Veda*, on the teachings and conduct of those who know the *Veda*, on the conduct of good men, and on satisfaction of one's conscience. Manu states that all Dharma which has been propounded by him is contained in the *Veda*, the whole of which is true knowledge. Manu directs that a man should determine what his Dharma is by the authority of the *Veda*.

In *Vrihaspati Smriti* we find the following :—

वेदार्थोपनिबन्धत्वात् प्राधान्यं हि मनोः स्मृतम् ।
मन्वर्थविपरीता या सा स्मृतिर्नैव शस्यते ॥

This means that Manu is founded on *Vedas* and is therefore authority ; a Smriti which is against the teachings of Manu is not to be honoured.

I could, if time permitted, go on multiplying instances to prove that the Ancient Rishis regarded the *Vedas* to be depositories of truth. So the position which the Arya Samaj has taken up in the matter of *Vedas* is nothing new. It is the position which has been maintained by all the Ancient Rishis, the authors of all the great works which have come down to us in Sanskrit and which are the wonder and delight of even the civilized world of to-day. It is the position which the great thinkers of ancient India had taken up. The Arya Samaj requires its members to believe that the *Vedas* are authorities in all matters which are contained in them.

Sometimes attempts are made by some opponents of the Arya Samaj to discredit the movement by trying to make people believe that the Arya Samaj asserts that it is not necessary to study Science, that all discoveries and inventions which are made from time to time could be made by consulting the *Vedas*. The Arya Samaj however does not take up such an absurd position. The Arya Samaj believes in progressive knowledge, and enjoins its members to be ever ready to embrace truth and to give up falsehood, and to foster knowledge and to dispel ignorance. The Arya Samaj is not blind to what has been done by Science, and recognizes the immense good done to humanity by scientific men. The Anglo-Vedic College, which has been established by the Arya Samaj for the purpose of imparting knowledge of English, Sanskrit and Science, should be sufficient to convince people that the Arya Samaj does not hold the absurd opinions imputed to it by its adversaries.

The members of the Arya Samaj, however, generally have a very high regard for the ancient Rishis of whom our country is proud, and believe that they had made great progress in theoretical and practical knowledge. The extent of the progress they had made in different branches of knowledge cannot yet be accurately determined. As knowledge of ancient Sanskrit works is increasing, it is coming to be known that our ancestors had made greater progress than was first believed. Sometimes one cannot help wondering at the long way they had gone in their search after truth. In some cases one seems to have in ancient Sanskrit works glimpses as it were of theories which are regarded to be most modern. In the first chapter of Manu we find the following account of creation :—

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।

अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥ 5 ॥

ततः स्वयंभूर्भगवानव्यक्तो व्यञ्जयन्निदम् ।

महाभूतादिवृत्तीजाः प्रादुरासीत्तमोनुदः ॥ 6 ॥

सोऽभिध्याय शरीरात् स्वात् सिसृक्षुर्विविधाः प्रजाः ।

अप एव ससर्जादौ तासु वीर्यमवासृजत् ॥ 8 ॥

तदण्डमभवद्द्वैमं सहस्रांशुसमप्रभम् ।

तस्मिञ्जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥ 9 ॥

तस्मिन्नण्डे स भगवानुषित्वा परिवत्सरम् ।

स्वयमेवात्मनो ध्यानात् तदण्डमकरोद् द्विधा ॥ 12 ॥

ताभ्यां स शकलाभ्यां च दिवं भूमिं च निर्ममे ।

मध्ये व्योम दिशश्चाष्टावपां स्थानं च शाश्वतम् ॥ 13 ॥

“This (universe) was pervaded by darkness, and was imperceptible, undistinguishable, unknowable and inconceivable (in a chaotic form), and was sunk as it were on all sides in profound sleep. On that appeared the self-existent Almighty bringing order out of Chaos with round force, the dispeller of darkness. He, desirous of creating multifarious beings out of his own body, first

created Ap (अप्) and in that placed the seed (of initial force). That developed into a golden egg (i. e., a flaming sphere), like in splendour to the thousand-rayed (sun), and in that was born Brahmā the grandfather of all the worlds. Brahmā having lived in that for a year, of his own motion divided the egg (sphere) into two. Out of those parts he made the earth and the heavenly spheres; and in the midst was Akāsha, the eight Dishas (or sides), and the eternal place of ether". An year of Brahmā it must be remembered is a very long period.

This account of the creation of the world cannot fail to strike a man who has read of Laplace's theory or the Nebular theory of creation as very closely resembling it. That theory of creation which is now accepted to be correct is that matter was in a chaotic form and that there was darkness everywhere and that everything was at rest. There appeared motion in the nebular mass at different places, which became circular, and then flaming spheres of enormous dimensions were formed. Our solar system was one of the spheres. Gradually the planets which formed part of the sun became separate from the sun. The earth also became separate from the sun in the same way. The modern theory of the creation of the worlds thus seems to have been anticipated by our Rishis who flourished in times which are so old as to be called prehistoric. The word अप् is generally considered to mean water, but it appears that in the above-mentioned Ślokas of Manu it means a highly rarefied state of matter, which may be etherial or even something still more rare which pervades the universe. अप् comes from आप्लु व्याप्तौ which means to pervade आप्नोते: क्विप् ह्रस्वश्च. A relic of the theory of creation as found in the works of ancient Rishis is met with in the word Brahmanḍa. The universe is collectively called by that name, which means the great egg or sphere out of which the worlds forming our solar system have been formed by separation. "Terms" says Whewell, "record discoveries". Emerson has characterized language as "Fossil poetry".

We see an instance of this in the name applied to Saturn ; he is called Suryaputra (son of the sun) in Sanskrit. Science demonstrates that Saturn formed once a part of the sun. In the Sanskrit name of Saturn thus there seems to be fossilized a scientific discovery made by the ancient Rishis.

In the first chapter of Manu immediately after the account of the creation of the worlds we come to the following :—

उद्भववर्हिमनश्चैव मनः सदसदात्मकम् ।

मनसश्चाप्यहङ्कारमभिमन्तारमीश्वरम् ॥ 14 ॥

महान्तमेव चात्मानं सर्वाणि त्रिगुणानि च ॥

विषयाणां ग्रहीतृणि शनैः पञ्चेन्द्रियाणि च ॥ 15 ॥

“Then Brahmā created out of himself Manas (life) which is and is not, then came conscious life having the qualities of feeling and motion. Then came the big mind, and all (things) having the three qualities (of feelings, intelligence and action and then gradually the five senses which apprehend objects”. Does this not look like Darwin’s theory of evolution ? I have translated ईश्वरं as motion or motor power ; Kullūka the annotator of Manu explains ईश्वरं by स्वकार्यकरणक्षमं which means, capable of doing one’s work. This word ईश्वर evidently refers to the development of efferent nerves which carry from the mind (ganglion) orders to put the muscles into motion for doing the work desired by the mind.

The great writers of modern times on political economy have discovered that one of the causes of unequal distribution of wealth in a society and of the consequent misery is the monopoly of land by a few citizens. It has been proved that rent of land should go to the State. It is advocated that rent or land revenue is the most unexceptionable kind of revenue ; and governments in civilized countries are advised by writers on political economy to raise revenue

on land. It is remarkable that our ancient writers prescribe land revenue as one of the revenues which should be taken by the State. Land revenue as a source of State income is coming down in this country from times immemorial. It is not probable that it was by accident that land revenue became a source of State income in this country, and that a great law of political economy which has been discovered in Europe and America only recently was reduced to practice in this country in times to which the memory of nations does not extend.¹

The great progress which was made by our ancestors in mathematics and astronomy is an admitted fact and need not be dwelt upon. They had also discovered the law of gravitation.

“Alberuni further tells us, and it is a remarkable fact for Hindu students to know, that some idea of the law of gravitation was known to Hindu astronomers. Brahmagupta, as quoted by Alberuni, says, ‘All heavy things fall down to the earth by a law of nature, for it is the nature of the earth to attract and to keep things, as it is the nature of water to flow, that of the fire to burn, and that of the wind to set in motion’. Vārāhamihira also says : ‘The Earth attracts that which is upon her’. (Chap. XXVI.)”²

In matters relating to the system of education the great progress made by our ancestors remains yet to be acknowledged by the civilized world. The literature on the subject of education is daily increasing in Europe and America and is assuming an importance which it deserves. A perusal of Vātsyāyana's Sūtras, in which the subject of education is alluded to in passing, shows that our ancestors had devoted much attention to the matter. Sixty four branches of knowledge are mentioned which an educated man should

1. धान्यानामष्टमो भागः पष्ठो द्वादश एव वा ॥ मनु अध्याय 7 श्लोक 133.

2. Dutt's Ancient India, Vol. III, Page 493.

try to know. Some of the branches of knowledge mentioned therein have not even in these days attracted the attention of the thinkers and writers of the civilized world.

Then it is to be noted that the whole of the civilized world is thinking how to impart knowledge and educate a man without impairing his powers and the powers of his progeny. The sons of great men do not generally turn out great. Great intellectual powers are not often transmitted from generation to generation in the same line. It is very seldom that the sons and grandsons and great-grandsons of a man who is intellectually great are as great as himself. The progress of Europe and America is not kept up by the sons and grandsons of great men generally, but by the sons of men of the lower and middle classes who come to the front as those ahead of them are rendered weak and unserviceable by the struggles in intellectual fields. The civilized world has excellent institutions for maintaining and developing vigour of body with that of mind ; but if there had been caste system in Europe and America the high pressure of competition would have killed modern civilization by this time.

Our Rishis evidently had to grapple with these difficulties in the times in which they lived. In their times I believe there existed caste system, though it was not so rigid and inflexible as now. To keep up intellectual vigour with that of body there was prescribed the system of Brahmacharya Ashram in which it was attempted to make every man pass through the stages through which nations have passed in their onward race of progress ; and thus endeavours were made to keep up strength of body together with that of mind and to bequeath it from father to son, so that mental vigour might be continued and from generation to generation. I believe time will come when the system of Brahmacharya will receive the attention it deserves and will be considered to be a monument of the progress our Rishis had made in evolving a system of imparting education and

of the efforts they made to solve the questions which are puzzling the thinkers of modern times.

The progress our Rishis had made in understanding and solving the question of sanitation, which is considered to be a modern science, is amazing. A thinker has called the Hindu religion 'a huge system of sanitation'. From one point of view indeed the Hindu religion does appear to be a huge system of sanitation, but it will be admitted by those who have given any thought to the matter that this system of sanitation is perhaps more effective and advanced than the system of sanitation devised in modern times. The subject is very vast and I will only allude to one or two things. A few days ago I was reading Dr. Brunton's 'Disorders of Digestion'. Dr. Brunton speaks of food and cookery as moral agents, and mentions (page 56) the case of a clergyman in New York who perceived that dentistry may be a moral agent. He insisted on all the people attending his mission-chapel keeping their teeth in good condition, and had very much less trouble from drunkenness in his congregation. Danta-dhāvan or brushing the teeth daily is recognized as a duty by all Hindus and is performed without fail as a moral duty by every orthodox Hindu. It is enjoined in Manu in Adhyāya IV, Śloka 152 :

मैत्रं प्रसाधनं स्नानं दन्तधावनमंजनम् ।

पूर्वाह्न एव कुर्वीत

"A man should obey the calls of nature, comb his hair, bathe, brush his teeth and anoint his eyes in the forenoon." In Suśruta (Chikitsāsthāna, Ch. 24) there are several Ślokas devoted to brushing of teeth.

Bathing has come to be recognized as a moral agent now. Its importance seems to have been learnt by Europe from India. Some years ago I read an article on the 'tub'

in a paper in which the writer showed that formerly in Europe people even of higher rank bathed very seldom. The writer mentioned the case of a Governor-General of India who on his arrival was asked by his predecessor about to be relieved, to have a bath. The nobleman who was to take charge of the office of the Governor-General remarked that he had bathed only recently at the Cape of Good Hope and that it was not necessary for him to bathe so soon. In those days there were no steamers and it took a long time to come to Calcutta from the Cape of Good Hope. Now the advantages of daily bath are acknowledged by the civilized world, and it has come to be recognized as a moral agent besides being necessary for maintaining the health and vigour of body. In India it is considered part of one's duty to bathe daily and it is enjoined in the works of ancient Rishis. I have already quoted a Śloka from Manu which enjoins bathing daily. There is also another Śloka (No. 129) in Chapter IV on the subject :—

न स्नानमाचरेद् भुक्त्वा नातुरो न महानिशि ॥
न वासोभिः सहाजस्रं नाविज्ञाते जलाशये ॥

“A man should not bathe after eating, nor when ill, nor late at night, nor with clothes always, nor in a tank which a man does not know.” Suśruta speaks as follows of bathing (Chikitsāsthāna, Ch. 24) :—

निद्रादाहश्चमहरं स्वेदकण्डूतृषापहम् ।
हृद्यं मलहरं श्रेष्ठं सर्वेन्द्रियनिशोधनम् ॥
तन्द्रापपोषणमनं तुष्टिदं पुंस्त्ववर्धनम् ।
रक्तप्रसादनं चापि स्नानमग्नेश्च दीपनम् ॥

“Bathing removes sleepiness, burning, fatigue, sweat, itching and thirst ; it tones the heart, removes dirt, clears all the senses, drives away langour and sin, it produces cheerfulness and imparts vigour ; it cools the blood and promotes appetite.”

Cremation is another instance to the point. The civilized world has come to recognize the necessity and importance of burning the dead from a sanitary point of view. But the old ideas on this point are too strong even for the young and vigorous civilization of modern times. Cremation is making very slow progress in Europe and America, as it has to contend with old superstitions at every step. In India it is in vogue from times immemorial and has become as it were a part of the religion of the Hindus. It is enjoined in the works of the Rishis of the oldest times. It is the final Sanskāra of the Aryas which has come down from the time of the *Vedas*.*

Food is coming to be recognized as a potent agent for maintaining a sound mind in a sound body in enlightened Europe and America now. Its importance as a moral agent is dawning on the minds of the advanced thinkers of modern times. In India you all know the question of the kind of food which a man should or should not eat is considered to be a very important one. There are rules regarding what a man should or should not eat in the works of the most ancient thinkers of India. These injunctions are given looking at the question from a medical and also a moral point of view. When closely examined the two views generally become one. What is good to be eaten from the point of view of *Dharma Shastras* also appears to be good from the point of view of *Ayurveda* (Medical Science). But the question has assumed even religious importance in India. It is no longer looked at from the sanitary or even the moral point of view. It has taken such a deep root in the mind of the Hindus that it becomes often difficult for him to maintain his balance of reason when coming to weigh this question. A Hindu now is sure to throw in the scale his long-ingrained prejudices on the subject, and thus he makes it impossible for himself to weigh evenly the reasons for and against a particular

*अस्मान्तं च शरीरम् (यजुर्वेद 40, 15) ।

article of diet. I am alluding to this point only to show that in understanding sanitary matters and enforcing rules on the subject our ancient Rishis had made great progress and had made discoveries the importance of which the civilized world has come to recognize only very recently.

I shall briefly allude to the progress our Rishis had made in Medicine. The writings of Wilson, Royle, Wise and Uday Chand Dutt have placed before the civilized world the result of the progress they had made in this subject. Dr. Wise has shown in his *History of Medicine* that it is to the Hindus the world owes the first system of medicine. The amount of investigation they had made in finding out and recording the properties of drugs is astonishing. The *Materia Media* of the Hindus is perhaps more extensive than the *Materia Medica* of the modern world taking all things together, The modern inquirers in this field of knowledge have not been able to show that boldness of thought and research which characterized our Rishis. They knew no superstitions when they were inquiring after truth. Every thing was clean to them which was useful for humanity. The Rishis had found out the properties of Urine of different animals, and used it as a medicine. Cow's Urine* was found to possess valuable properties and came in time to be regarded as sacred. (Incomplete)

(Rest of the lecture is not traceable).

*गोमूत्रं कटु तीक्ष्णोष्णं सक्षारत्वाच्च वातलम् ।
 लघ्वग्निदीपनं मेध्यं पित्तलं कफवातजित् ॥
 शूलगुल्मोदरानाह्विरेकास्थापनादिषु ।
 मूत्रप्रयोगसाध्येषु गव्यं मूत्रं प्रयोजयेत् ॥

(SUSRUTA, Sutrasthāna, Chap. 45. Ślokas 220-21);

APPENDIX V

THE ARYA SAMAJ AND DOGMAS

(With relevant extracts from Lala Lajpat Rai's book 'The Arya Samaj').

by

R. B. MUL RAJ M. A.*

At the beginning of 1933, I received letters from Diwan Bahadur Harbilas Sarda asking me to send a contribution for publication in the Dayananda Commemoration Volume to be issued on the occasion of the *Nirvāṇa Ardha Shatabdī* of Swami Dayananda Saraswati. In compliance with his letters I wrote my article on "the Foundation of the Arya Samaj by Swami Dayananda Saraswati," dated the 15th June, 1933. In my letter forwarding the article to Diwan Bahadur Harbilas Sarda I wrote that I would try to send a paper on some reminiscences of Swami Dayananda Sarawasti. After this I received a wire from Diwan Bahadur to send my reminiscences. On the 20th July, 1933, I sent my reminiscences to him from Simla. When I was at Simla, I received a letter from my son Dr. Prem Nath saying that Lala Khushal Chand Khursand of "*The Milap*" had paid him a visit after returning from Ajmer and had told him that Diwan Bahadur Harbilas Sarda had cut out from my article the portion relating to meat diet. On 17th September, 1933, I sent a registered letter to Diwan Bahadur Harbilas Sarda as follows :—

Ayrcliff,
SIMLA,
19th September, 1933.

Dear Diwan Bahadur,

I was surprised to hear from a friend that the article on Swami Dayananda, which I sent to you at your earnest

*The First President of the Arya Samaj, Lahore and Vice-President of the Paropakāriṇī Sabhā, Ajmer.

request for insertion in the Commemoration Volume, has been published in a mutilated form. Will you kindly let me know if it is so? I hope the report is not true. But if it is, I feel that I have not been treated fairly. Surely I should have been given an opportunity to say whether I wanted my article back in case it could not be published as I sent it. The only way in which amends can be made now is to print the portions of the article omitted by you and to insert the same as an appendix in the book. This will throw light on Swami Dayananda's views on meat-eating. I need hardly add that I regard this as very vital.

Yours sincerely,
(Sd.) MUL RAJ, R. B.

As I did not receive any reply from Diwan Bahadur, I had to get my article (Memo on the Foundation of the Arya Samaj) in English printed. 'Dash-Prashni' in Hindi contains substance of the article (Memo) in the form of an interview. *Reprinted from "The People" dated 27th November 1933.*

On the occasion of the Anniversary of Arya Samaj Lahore in November 1892, when a discussion was taking place on the question whether meat diet was allowed by the Veda, I declared that I was of the opinion that it was, and that a member of the Arya Samaj who ate meat was not guilty of committing a sin. On this several members of the Arya Samaj wanted that I should be turned out of the Samaj. The question was hotly discussed in the Antaranga Sabha of the Arya Samaj, Lahore. In 1893, half of the Antaranga Sabha was in favour of turning me out. The late Rai Paira Ram, notwithstanding that he was a staunch propagandist of vegetarianism, observed that I should not be turned out of the Samaj for holding the opinion that meat-diet was allowed by the Vedas. I was not expelled from the Arya Samaj because of the vote of Rai Paira Ram.

In those days, the Arya Samaj was deeply agitated by the question whether a member was bound to believe in the *Siddhāntas* as laid down in the *Swa-Mantavya-Amantavya* of Swami Dayananda. In November 1893, the Arya Samaj Lahore was split up into two sections on this matter. The section which was in favour of the opinion that a member of the Arya Samaj was bound to believe in the *Siddhāntas* as laid down in *Swa-Mantavya-Amantavya* of Swami Dayananda in addition to the Ten Niyamas became the Gurukula Section. The section which was of the opinion that a person who signed a membership form as laid down in the footnote to Upaniyama 3 ("I willingly agree to conduct myself in accordance with the objects as described in the Niyamas of the Arya Samaj") was eligible for membership of the Arya Samaj, and that he could not be forced to subscribe to the *Siddhānta* as laid down in the *Swa-Mantavya-Amantavya* (matters which he believed and matters which he did not believe) of Swami Dayananda, became the College Section.

It November 1893 at the first Anniversary of the College Section of the Arya Samaj Lahore, I as spokesman of the College Section delivered a lecture in English on "The Arya Samaj." A translation of that by the late L. Sundar Das B. A. was published by instalments in the Urdu organ of the Arya Samaj. I give below a quotation from the lecture :

"It is known to all that he (Swami Dayananda Saraswati) founded the Arya Samaj on the Ten Niyamas (Principles). He did not make it an essential condition for membership of the Arya Samaj that a man should believe his translation of the Vedas to be correct, or the opinions expressed by him in his works to be sound. All that he required was that a person desirous of entering the Arya Samaj should subscribe to the well-known Ten Niyamas. He was not questioned about his belief or dis-belief in the many excellent theories and philosophical opinions

with which the works of Swami Dayananda abound. He was never asked what he thought of the works of Swami Dayananda and of the translation he was making of the Vedas. He was never required to believe Swami Dayananda's translation of the Vedas to be infallible, or to state that he regarded the works of Swami Dayananda to be free from mistakes. He was never required to sacrifice his freedom of thought and speech."

It is remarkable that the position which was taken up by the Gurukula Section of the Arya Samaj in 1892 is now being taken up by some of the leaders of the College Section of the Arya Samaj in the matter of meat diet and the Siddhāntas as detailed in the *Swa-Mantavya-Amantavya* of Swami Dayananda Saraswati. The members of the Gurukula Section of the Arya Samaj are asking the question "Where was the necessity of dividing the Arya Samaj into two sections, if the members of the College Section of the Arya Samaj are willing to subscribe to the Siddhāntas as laid down in the *Swa-Mantavya-Amantavya* of Swami Dayananda Saraswati and over and above the Siddhāntas to declare that eating of meat is a sin and against the dictates of the Vedas?" It is strange that some of the members of the Gurukula Section of the Arya Samaj have changed their position and do not now demand that a member of the Arya Samaj should be required to subscribe to the Siddhāntas of the *Swa-Mantavya-Amantavya*.

Lala Munshi Ram (afterwards Swami Shraddhānanda) wrote in the issue of Saddharma-Prachārak for 21st Jeth, Sambat 1966 (1909 A.D.) as follows:—

मेरा विचार अब्दय था कि प्रत्येक आर्यसमाज में दाखिल होने वाले के लिये ऋषि दयानन्द के मन्तव्यामन्तव्य रूपी ५१ सिद्धान्तों पर भी हस्ताक्षर करने आवश्यक हैं। अब पूरे विचार के पश्चात् अपने मूल नियमों में इसके लिये आधार न मिलने पर मैंने इस विषय में अपनी सम्मति बदल ली है।

"I was decidedly of the opinion that for entry in the Arya Samaj it was necessary for a person to sign the 51 Siddhāntas of Rishi Dayanand. Now however after full deliberation and not finding in the fundamental Niyamas any support for this, I have changed my views in this matter."

I have stated in my "Memo on the Foundation of the Arya Samaj by Swami Dayanand Saraswati" that in September 1891 Munshi Samarth Dan showed me the MSS. of the second edition of *Satyārth Prakāśh*, on the margin of which were written a few lines in the handwriting of Swami Dayanand in favour of meat diet. After that in the same month I visited Udaipur and put up with Pandit Mohan Lal Vishnu Lal Pandya, Secretary of the Paropakārini Sabhā. I asked him to let me see the correspondence of Swamiji. He placed at my disposal a box in which was some of the correspondence. I found in the box a letter from Munshi Samarth Dan to Swami Dayanand in which he wrote that it was not desirable to print in the *Sathyārth Prakash* what Swamiji had written in favour of meat diet with his own hand. The Arya Samajists should now ask D. B. Harbilas Sarda, Secretary of the Paropakārini Sabhā, to publish a photo of the manuscript page on the margin of which are written the lines in favour of meat diet and also to make a search for the correspondence between Munshi Samarth Dan and Swamiji on the subject and to publish the same.

It is a pity that some of the leaders of the Arya Samaj are, in my opinion, doing immense injury to the Hindu community and the Arya Samaj by preaching that eating of meat is a sin and against the dictates of the Vedas and that a person who holds that eating meat is not a sin and against the dictates of the Vedas should be expelled from

the Arya Samaj. They do not realise that by preaching this they are making it impossible for the Arya Samaj to spread in India and outside among people who eat meat, fish and fowl. They do not realise that by preaching this they are helping in the physical degeneration, decay, and annihilation of the Hindus. (*Reprinted from "The People" December 4, 1933*).

While other communities are trying to reconcile their articles of faith and their sacred books with science and reason and to extend their sphere of influence, attempt is being made to inculcate and impose on the members of the Arya Samaj articles of faith which are opposed to science and wisdom. For instance, it is stated that members of the Arya Samaj are bound to believe that all the four Vedas, *Rik*, *Yajur*, *Sāman*, and *Atharvan*, were revealed at the beginning of the world, in the Sanskrit language and in the words in which they are now found, and that at the beginning of *Kalpa*, when the world is created anew, the Vedas are revealed in the self-same language in Sanskrit and in the very words in which they are now found. It is promulgated that persons who do not hold this belief should be turned out of the Arya Samaj and should not be allowed to hold offices in the institutions of the Arya Samaj.

The Arya Samajes are passing resolutions asking the Arya Prādes̥hik Pratinidhi Sabhā to move the Managing Committee of the Dayanand-Anglo-Vedic College and the Arya Samaj to turn out persons who do not believe in the Siddhāntas laid down in the *Sva-Mantavya-Amantavya* and other works of Swamiji. It should be known to the Arya Samajes that the Sabhā is not competent to pass such a resolution and give such a direction. It is provided in the 12th Niyama of the Pratinidhi Sabhā that "the opinion of the Sabhā on any *Dhārmik* Siddhānt shall not be considered to be fully conclusive. On such a matter only the Vedas and true Shāstras shall be considered to be authoritative."

नियम १२ (आर्य्य प्रादेशिक प्रतिनिधि सभा पंजाब सिन्ध व बलोचिस्तान के नियम)—किसी ऐसे विषय में जिसमें कि कोई आर्य्य सभा से पूछे, सभा अपनी (सभा की) सम्मति प्रकट करेगी। शर्त यह है कि प्रतिनिधि-सभा की सम्मति किसी धार्मिक सिद्धान्त पर पूर्णरूप से प्रामाणिक न मानी जावेगी। ऐसे विषयों पर केवल वेद तथा सत्यशास्त्र ही प्रामाणिक समझे जावेंगे।

The funds in possession of the Arya Prādeshiḥ Pratinidhi Sabhā are contributed by Arya Samajes whose members are required to sign an application to the effect that they agree to conduct themselves according to the Principles of the Arya Samaj as laid down in the Ten Niyamas. The members of the Arya Samaj are not required to sign an agreement to the effect that they believe in the *Sva-Mantavya-Amantavya* (matters which Swami Dayanand believed and matters which he did not believe) appended to the second edition of the *Satyārth Prakāśh*. It is misapplication of the funds of the Arya Prādeshiḥ Pratinidhi Sabhā to utilise the services of the *Upadeshaks* who are paid from the funds of the Sabhā, and to use the *Arya Gazette* which is maintained from the funds of the Sabhā, to carry on propaganda to the effect that members of the Arya Samaj, who do not believe in the *Sva-Mantavya-Amantavya* and the so-called *Siddhantas* of the Arya Samaj, which are nowhere defined, and which the members of the Arya Samaj were never required to accept, should be expelled from the Arya Samaj and should not hold offices in the institutions of the Arya Samaj. If some members of the Arya Samaj want to carry on any propaganda in support of these views and against the sufficiency of the Ten Niyamas (Principles) of the Arya Samaj they should raise separate funds for the purpose. Reprinted from "The People," December 18, 1933.

"The Prakāśh" Lahore, dated the 3rd December, 1933 writes that Acharya Ram Dev (of Gurukula Kangri) spoke as follows in his speech at the Arya Sammelan :—

“From the beginning besides the meat diet question the great difference between the Gurukula party and the College party was that the College party was of the opinion that to be enrolled as an Arya Sabhāsad it was not necessary to believe in the *Siddhantas*. However now that Mahatma (Lala Hans Raj) has expressed his views on these two questions, there does not remain any great difference between the two parties.

गुरु में गुरुकुल पार्टी और कालेज पार्टी में मांस के सवाल के इलावा बड़ा भेद यह था कि कालेज दल के लोग दस नियमों के सिवाय ऋषि के सिद्धान्तों को आर्थ्यसभासद होने के लिये मानना जरूरी नहीं समझते थे। पर महात्मा (लाला हंसराज) जी ने अब इन दोनों ही सवालाल पर जो ख्यालात जाहिर किये हैं, उनके बाद दोनों दलों में कोई बड़ा भेद नहीं रह जाता।

In the 47th Article of *Sva-Mantavya-Amantavya* Swami Dayanand Saraswati is in favour of *Niyog*. He was strongly opposed to widow marriages. But the members of the Arya Samaj of both sections have been celebrating and promoting the cases of widow marriages. There is not a single instance of *Niyog* having been performed under the auspices of the Arya Samaj. No one has had the courage to propose that a person who married a widow should be turned out of the Arya Samaj. *Reprinted from "The People" December 11, 1933.*

Relevant extracts from Lala Lajpat Rai's book "The Arya Samaj"*

“It (Arya Samaj) was originally founded at Bombay in 1875, but was revised at Lahore in 1877, when its Principles received their final shape and its constitution was finally settled. The Ten Principles to which every Arya is required to subscribe when he applies for member-

*Published by Longmans Green and Company, London.

ship constitute the only authoritative exposition of its beliefs and its doctrines." (Page 101).

"Nothing beyond these Ten Principles has any binding force." (Page 103).

"A Comparison of these principles with those laid down originally at Bombay in 1875 lends weight to the suggestion that their revision was intended to keep all dogmas in the background and to free the Principles from all controversial matter. It is said in fact, that the object was to make the Arya Samaj as catholic as it possibly could be made without sacrificing its Hindu character." (Page 103).

"It was not his (Swami Dayanand Saraswati's) desire to impose his faith on all who would join the Arya Samaj." (Page 107).

The split in the Arya Samaj.

A great controversy has raged in the Arya Samaj for the last twenty-five years as to how far the opinions expressed by Swami Dayanand are binding on the Arya Samaj as a body. In 1892 the Arya Samaj split into two sections, ostensibly on a difference of opinion (1) as to the righteousness of meat diet, and (2) as to the lines on which the Dayanand Anglo-Vedic college, founded in memory of Swami Dayanand in 1886, was to be conducted. The principle that underlay this difference concerned the authority of Dayanand. The party that was opposed to meat diet and considered it unrighteous, maintained that Swami Dayanand having expressed that opinion it was binding on the Arya Samaj, and that no one who held a different opinion could be or remain a member of that body. Some members of this party—and their number was not inconsiderable then—went to the length of maintaining that the Swami was infallible: others held that so long as a greater authority on the Vedas was not born

the Arya Samaj was bound by the teachings of Dayanand and by his interpretation of the Vedas. The opposite party would not accept that position. They maintained that the teachings of Swami Dayanand were not binding on the Arya Samaj, and that a member need believe in the Ten Principles only, and in nothing further.

When the split actually took place, it presented the strange spectacle of a large number of vegetarians, who were so both by conviction and by caste rules, joining the ranks of those who stood for liberty of thought and conscience for the individual and of some who actually indulged in meat diet remaining with the other party. The position of the former party may be summed up in the language of one of its best exponents (namely, Mulraj M.A., the first President of the Arya Samaj when it was established at Lahore in 1877) in the following extract from a lecture delivered by him at Lahore in 1893 :

“It is known to all that he (Swami Dayanand) founded the Arya Samaj on the Ten Niyamas (Principles or Articles of Faith). He required that to become the member of the Arya Samaj one should believe in the Ten Niyamas. If a man believed in the Ten Niyamas the Swami thought that he could become a member of the Arya Samaj whatever his opinion on other subjects might be. He did not make it an essential condition for membership of the Samaj that a man should believe his translation of the Vedas to be correct, or the opinions expressed by him in his works to be soundHe was not questioned as to his belief or disbelief in the many excellent theories and philosophical opinions with which the works of Swami Dayanand abound. He was never asked what he thought of the works of Swami Dayanand and of the translation he was making of the Vedas or to state that he regarded Swami Dayanand to be infallible and his works to be free from mistakes. He was never required to sacrifice his freedom of thought and speech.

Again:

"I believe the religion which the Arya Samaj preaches is the only religion which can become common or national religion of the Hindus. It suits the masses and also the advanced section of the people. It can satisfy the orthodox Hindus as well as those who have received an English Education. It can be accepted by people who are in different stages of intellectual development. It is simple and so can extend over a large tract, if it cannot become universal. It requires belief in one true God and in the Vedas only. There are no theoretical questions of doctrines included in the Principles of the Arya Samaj. If Swami Dayanand had made it an essential condition for entering the Arya Samaj that a man should believe in particular doctrines, I do not think he could have succeeded so well in the achievement of his great object—the revival of the study of the Vedas and the worship of one true God. Belief in particular doctrines presupposes a certain amount and line of education and a particular bent of mind. Only those who have a certain kind of education and the required mood of mind and training can accept a particular doctrine or philosophical theory. Those whose minds are not prepared for the understanding or reception of a theory can neither understand it nor believe it to be correct. The greater the number of the theories which a religion requires its followers to believe in, the smaller will be the number of men who can embrace that religion. If, then, Swami Dayanand had introduced philosophical questions, doctrines and theories into the Articles of Faith of the Arya Samaj, he would have limited the number of men who could have entered it. He would have thus curtailed the usefulness of the Arya Samaj by limiting the sphere of its action and defeated his own object. For, the greater the number of men who can join together to revive the study of the Vedas and the worship of the Unincarnate God, the greater will be the good they can do to themselves and to humanity. The greater the number of men who

can enter the Arya Samaj, the greater will be the good they can do by spreading pure religion, truth, and godliness.

"We must be thankful that the Arya Samaj has been placed upon a very broad and catholic basis : the basis of belief in one eternal God and in the Vedas. We must be thankful that doctrines, philosophical matters and theoretical questions have not been included in the Articles of Faith of the Arya Samaj. The Hindus must be thankful that Swami Dayanand has turned their attention to one religion which is pure and grand. He has not given them any new religion. He has drawn their attention to what was old and latent in the Hindu mind. He told them that the Aryas who were the ancestors of the modern Hindus, believed in one true God and in the Vedas, and he asked them to believe in the Vedas and to worship the Almighty God sung in them. The religion which the Arya Samaj preaches can be truly called a national religion. On the broad and common platform of this religion, which is simple and free from philosophical theories, men whose minds are in different stages of development and who have different modes of thinking can come together to revive the study of the Vedas and to worship and glorify the Omnipresent Being who was adored by our ancestors.

"I cannot help admiring the greatness and moderation of Swami Dayanand Saraswati. He was a great Sanskrit scholar.....He placed before the public his translation of the Vedas and the views he had on philosophical questions, and left the public to believe what was good in his interpretation and exposition..... He admitted that the *Rishis* who had gone before him, the *Rishis* who had composed the *Brāhmanas*, the *Sūtras*, the *Angas*, *Upāngas*, and the *Upavedas* were greater men than himself, and much better and abler scholars, and that his translations and expositions must be read in the light of the old commentators. He did not claim to be infallible.....

“Swami Dayanand purposely abstained from entering in the *Niyamas* any doctrinal points and philosophical questions. He believed in all he wrote, but he had toleration for the views of others. He knew that it is almost impossible to make all men have the same and identical views on doctrinal points and philosophical questions. He therefore wisely excluded from the *Niyamas* all doctrinal points and philosophical questions, though he was not afraid of expressing his opinions on those matters frankly and boldly in his works. It would be indeed absurd to make a belief one way or the other in philosophical questions to be an essential condition for entering a religious society.....Is it not absurd that a man should be told that he cannot become a member of the Arya Samaj unless he believes in the doctrine of “*Niyog*” or the theory “*that Vegetables have Souls*”? Swami Dayanand was a wise man and saw this, and so purposely excluded doctrinal points and philosophical matters from the Principles of the Arya Samaj.”

We have given this quotation from the lecture of Mul Raj, M. A., because the lecturer had a certain right to say what were the intentions of those who co-operated with Swami Dayanand in reforming the Samaj in 1877, and in giving final shape to its principles. He was the first President of the reconstituted Samaj, and was in the confidence of the founder up to the latter's death, as evidenced by the fact that in 1882, when he executed his will, he assigned Mul Raj a high position (that of Vice-President) in the body which he nominated therein to act as his executors, with the Maharana Sajjan Singh, the ruling Chief of Udaipur, as its President. It is clear from this quotation that the founder and those associated with him in re-organizing the Samaj in 1877 had no intention of imposing a creed on the members thereof beyond that what was contained in the first three principles.” (Pages 107 to 111).

APPENDIX VI

THE VEDA AND THE ARYA SAMAJ

By

R. B. MUL RAJ M. A.*

There was a time when the sacred hymns of the Veda were chanted all over *Aryāvarta* and *Yajñas* were performed all over the country. There were numerous schools, where the Veda was read and taught, scattered all over the land. Each school had its own collection or compilation (*Samhitā*) of *Veda-mantras* which generally was called after the name of the principal teacher or head (*Rishi* or *Achārya*) of the Institution. Thus at one time, in ancient India, there were 101 *Shākhās* or *Bhedas* (different collections, compilations) of *Yajur-Veda*, 1000 of *Sāma-Veda*, 21 of *Rig-Veda* and 9 of *Atharva-Veda*. One *Shākhā* or *Bheda* (collection, compilation) of Veda differed from another *Shākhā* or *Bheda* of the same Veda in the fact that in one *Shākhā* or *Bheda* some *mantras* had one reading of some words, and in another a different reading, or in one *Shākhā* of a Veda, *mantras* were arranged in one way, and in another, in a different way, or in one *Shākhā* some *mantras* were found which were not found in another *Shākhā*.

As the spirit of progress and enterprise abated among the Hindus, Vedic schools ceased to multiply. Then as learning declined, Vedic schools began to decrease in number. The *Shākhās* or *Bhedas* (collections or compilations) of Veda which were current in those institutions, disappeared gradually.

* The First President of the Arya Samaj, Lahore and Vice President of the Paropakārinī Sabha, Ajmer. He published this pamphlet himself from 28, Nisbet Road, Lahore on 31.10.1933.

At the time of the author of *Charaṇa-Vyūha*, there were left only 5 *Shākhās* or *Bhedas* (compilations) of *Rig-Veda*, 86 of *Yajur-Veda* and 16 of *Sāma-Veda*. The *Shākhās* of *Rig-Veda* were :—

Āshvalāyanī, *Shāṅkhāyanī*, *Shakala*, *Vāṣkala* and *Māṇḍūkeyī*.

As the Hindus lost in vigour and stagnation set in, there was further decline of learning in the land. The number of Vedic schools decreased further and so more *Shākhās* of Vedas disappeared. There were left only two *Shākhās* of *Rig-Veda*, *Shakala* and *Vāṣkala*. Only six *Shākhās* of *Yajur-Veda* were left :— 1. *Katha*, 2. *Kapīṣṭhala*, 3. *Maitrayaṇī*, 4. *Taittirīya*, 5. *Mādhyandinī*, and 6. *Kaṇva*. There were left only two *Shākhās*, *Kauthumī* and *Rāṇāyanī* of *Sāma-Veda* and two *Shaunaka* and *Paippalāda* of *Atharva*. As search for Sanskrit Manuscripts is going on, it is possible that Manuscript copies of more *Shākhās* of *Rig*, *Yajur*, *Sāma* and *Atharva* may be found.

In Northern India, *Mādhyandinī Shakhā* called also *Shukla-Yajur-Samhitā*, is followed. In Southern India *Taittirīya Shakhā* called also, *Kriṣṇa-Yajur-Samhitā* is followed. Mahīdāsa in his commentary on the *Charaṇa-Vyūha* says that *Kauthumī Shakhā* of *Sāma-Samhitā* is followed in Gujjar, and *Jaiminiya Shakhā* is followed in Karnatak and *Rāṇāyanī Shakhā* is followed in Mahārāshtra. But now *Jaiminiya* and *Rāṇāyanī Shakhās* have disappeared from those places. Now only *Kauthumī Shakhā* of *Sāma-Veda* is met with. The fact that in *Kauthumī Shakhā* out of 1549 *Richas* 1471 are found in *Shakala-Samhitā* of *Rig-Veda*, and that 78 *Richas* are not found in that *Samhitā* goes to show that the 78 *Richas* are from some *Shākhās* of *Rig-Veda* other than *Shakala-Samhitā* as the *Sāma* consists of *Richas* of *Rig* which are sung.*

* Pandit Shiva Shankara Kavya Tirtha in the preface of his "*Vaidika-Itihāsārthanirṇaya*" published by the Arya Pratinidhi

Yajur-Veda consists of verse and prose. The verses are *Richas* of *Rig-Veda*. The prose is recited like the *Richas* in *Yajñas*. In the *Brhamaṇas* directions are given as to how the same are to be used (applied) in *Yajñas*. The *Richas* form about half of *Yajur-Veda*.* The fact that there are some *Richas* in *Mādhyandinī Shākhā* of *Yajur* which are not found in *Shākala Shākhā* of *Rig-Veda*, shows that those are from some *Shākhā* of *Rik-Saṁhitā* which is not traceable now.

In the opinion of *Gopatha, Brāhmaṇa, Atharva-Veda* proper consisted of the first ten *Kāndas*. Subsequent ten *Kāndas* according to *Gopatha*, appear to have been added

Sabha Punjab and printed at the *Saddharma-Prachāraka Press*, Gurukula Kangri writes :—

सामवेद में १५४६ (पन्द्रह सौ उनचास) ऋचायें हैं। इन में से ७८ अठत्तर ऋचाओं को छोड़ अन्य सब ही ऋचायें ऋग्वेद में पाई जाती हैं। अतः सामवेद ऋग्वेद के अन्तर्गत ही समझा जाता है। अतः सामवेद को गणना के अनुसार ऋग्वेद ही समझना चाहिए। वही ऋचाएं जब गाई जाती हैं तब सामवेद के नाम से पुकारी जाती हैं।

There are 1549 *Richas* in *Sama Veda*. With the exception of 78 *Richas*, all the other *Richas* are found in *Rig Veda*. Therefore *Sāma-Veda* is considered to be included in *Rig-Veda*. So *Sama-Veda* should be considered to be *Rig-Veda*. The *Richas* of *Rig-Veda* when sung, are called by the name of *Sāma-Veda*.

* Pandit Shiva Shankara Kavya Tirtha in his preface to the op. cit. writes :—

यजुर्वेद—इस में ४० अध्याय हैं। इन में १६७४ (एक सहस्र नौ सौ और चौहत्तर) कण्डिकायें और ऋचायें हैं। प्रायः अर्धभाग ऋग्वेद के ही अन्तर्गत है। अतः ऋग्वेदीय मन्त्र यदि पृथक् कर दिये जायें तो यह अर्ध ही रह जाता है।

Yajur-Veda consists of 40 *Adhyāyas* (chapters). It contains 1974 *Kandikās* and *Richas*. Nearly half of it is contained in *Rig-Veda*. If the mantras of *Rig-Veda* be separated (from *Yajur-Veda*) it will be left only half.

afterwards. It is made up principally of *Richas*, which are found in the *Shākala Shākhā* of *Rik-Saṁhitā*. The *Richas* which are not found in *Shākala Shākhā* must have been taken from *Shākhās* other than *Shākala*.¹

Who can be enrolled as a member of the Arya Samaj

In the note to *Upaniyama* 3 of the Arya Samaj, it is laid down that a person who wishes to be enrolled as a member of the Arya Samaj, has to make an application as follows :—

“I of my own free will agree to conduct myself according to the *Uddeshya* (objects, principles) of the Arya Samaj. Please enrol my name in the Arya Samaj.”² *Upaniyama* 2 provides that the *Uddeshya* (objects, principles) of the Arya Samaj are those as laid down in the *Niyamas*.³

The third *Niyama* of the Arya Samaj is as follows :—

“Veda is a book of true knowledge. To read and to teach Veda, to hear it read and to recite it to others is the paramount duty of all Aryas.” The third *Niyama* as originally framed was as above. By some publishers

1. Pandit Shiva Shankara Kāvya Tīrtha in op. cit. writes :—

अथर्व वेद—इसमें २० काण्ड हैं। सब काण्डों की सूक्त-संख्या ७६० और इनमें करीब ६००० छः सहस्र ऋचायें हैं। इनमें ऋग्वेदीय ऋचायें बहुत हैं।

The *Atharva-Vedā* consists of 20 *Kāndas*. All the *Kāndas* comprise 760 *Sūktas*, and 6000 *Richas*. Many of the *Richas* are from *Rig-Veda*, (of *Shākala Shākhā*).

2. मैं प्रसन्नतापूर्वक आर्य्यसमाज के उद्देश्यों के (जैसा कि नियमों में वर्णन किये गये हैं) अनुकूल आचरण स्वीकार करता हूँ। मेरा नाम आर्य्यसमाज में लिख ले।

3. उपनियम २ — “इस समाज के उद्देश्य वही हैं जो नियमों में वर्णन किये हैं”।

the word "all" (सब) was added in the *Niyama* before "true knowledge" (सत्यविद्या) either through carelessness or design and made to read, 'Veda is a book of all true knowledge'.¹

The question may be asked which is the Veda which it is the paramount duty of all Aryas to read and to teach, to hear it read and to recite it to others. The *Niyamas* and the *Upaniyamas* do not specify which Veda it is the paramount duty of all Aryas to read and to teach, to hear it read and to recite it to others.

In the *Swamantavyāmantavya* (matters which he believes and matters which he does not believe) appended to the second edition of the *Satyārtha Prakāsha* which was in press at the time of his death in October 1883, Swami Dayanand declares that he believes the four Vedas to be revealed and to be authorities in themselves, standing in need of no outside proof.²

In the *Swamantavyāmantavya* Swami Dayanand did not name the four Vedas, nor did he specify the four Vedas of which Shākhās he believed to be revealed.

Though Swami Dayanand did not specify in the *Swamantavyāmantavya* the Vedas of which Shākhās he believed to be revealed, the fact that he wrote his Bhāṣya (Commentary) on the Rig-Veda of Shākala Shākhā and on

1. Original *Niyama* 3 reads thus :—

वेद सत्यविद्याओं का पुस्तक है । वेद का पढ़ना-पढ़ाना और सुनना-सुनाना सब आर्यों का परम धर्म है” ।

Altered *Niyama* 3 reads thus :—वेद सब सत्यविद्याओं का पुस्तक है । वेद का पढ़ना-पढ़ाना सब आर्यों का परम धर्म है ।

2. चार वेदों (विद्या धर्म ईश्वर प्रणीत संहिता मन्त्रभाग) को निश्चिन्त, स्वतःप्रमाण मानता हूँ । वे स्वयं प्रमाणरूप हैं जिन के प्रमाण होने में किसी अन्य ग्रन्थ की अपेक्षा नहीं ।

the Yajur-Veda of Mādhyandini Shākhā, proves that he believed Rig-Veda of Shākala Shākhā and the Yajur-Veda of Mādhyandini Shākhā to be revealed. He did not write any commentary on Sāma-Veda, nor on Atharva-Veda. Nor did he specify Sāma-Veda and Atharva-Veda of which Shākhās he believed to be revealed.

It will be seen that though Swami Dayanand Saraswati believed that there were four Vedas—Rig, Yajur, Sāma and Atharva—, and that Rig (of Shākala Shākhā) and Yajur (of Mādhyandini Shākhā) were the Vedas to be read and recited, he did not specify in the *Niyamas* of the Arya Samaj that there were four Vedas and that it was the paramount duty of members of the Arya Samaj to read, teach and recite the four Vedas. He did not specify in the *Niyamas* of the Arya Samaj the Shākhās of the Veda which it was the paramount duty of members of the Arya Samaj to read, teach and recite. He used the word Veda in the *Niyamas* in the singular number to make the Arya Samaj a catholic society which may spread all over India, and include in its fold Hindus of all shades of opinion and of all provinces, those who believed in one Veda, in two Vedas, in three Vedas or in four Vedas. It is noteworthy that in the Arya Samaj *Niyama-Vyavasthā*, published at the foundation of the Arya Samaj Bombay in 1875, Swami Dayanand wrote in the 2nd *Niyama*. इस समाज में मुख्य स्वतःप्रमाण वेदों को ही माना जायगा, "In this Samaj the principal independent authority (requiring no outside proof) shall be regarded to be the Vedas". But in 3rd *Niyama* of the existing ten *Niyamas* of the Arya Samaj he in the year 1877, wrote the word 'Veda' in the singular number, thus placing the Arya Samaj on a broader and more Catholic basis. Swami Dayanand, used in the ten *Niyamas* the word 'Veda' in the singular number in place of plural, deliberately, to enable persons who read any one of the Vedas to be enrolled as members of the Arya Samaj. He himself believed that there were four Vedas. But he did not want to force his own opinions on the members of the

Arya Samaj. If Swamiji had stated in the *Niyamas* that there were four Vedas he would have closed the door of the Arya Samaj against Hindus who believed that there were three Vedas, against those who believed that there were two Vedas, as well as against those who believed that there was one Veda. He would also have closed the door of the Arya Samaj against Hindus who believed with the author of *Taittiriya Brāhmaṇa* that the Vedas were infinite.* He would also have closed the door of the Arya Samaj against those who believed that the *Rik-Saṁhitā* was the only Veda. He would have shut the door of the Arya Samaj against persons who believed that the *Yajur-Veda* was a compilation of *mantras* to be recited at Yajñas. He would have shut the door of the Arya Samaj against persons who believed that the *Sāma-Veda* was a compilation of *Richas* of *Rig-Veda* which were sung at different ceremonies. If Swami Dayanand had mentioned in the *Niyamas* that the *Atharva-Veda* consisted of 20 *Kāndas* he would have shut the door of the Arya Samaj against persons, who believed that the *Atharva-Veda* consisted of the first ten *Kandas* only. If Swamiji had specified in the *Niyamas* that the *Shaunaka Shākhā* was the *Atharva-Veda*, he would have shut the door of the Arya Samaj against persons who followed the *Paippalāda Shākhā* of *Atharva-Veda*. If Swamiji had specified in the *Niyamas* that it was the duty of members of the Arya Samaj to read, teach and recite the *Rig-Veda* of *Shākala Shākhā*, he would have shut the door of the Arya Samaj against all persons who followed the *Vāṣkala Shākhā* of *Rig-Veda*:

Narrow-minded religious bigotry is causing discord and working havoc in the Hindu community and dividing followers of different Vedas and different *Shākhās* of Veda, in some places, into hostile camps. Followers of one of the Vedas and one of the *Shākhās* have, in some cases, no toleration for followers of another Veda and another

*वेदाः वै अनन्ताः (तै. ब्रा. ३-१०-११)

Shākhā. Followers of different Vedas and different *Shākhās* are brought on one peaceful platform by joining the Arya Samaj as founded on the ten *Niyamas* by Swamiji. The Arya Samaj brings harmony and unity in place of discord and division. All who read any Veda and any *Shākhā* of any Veda would satisfy the requirement of the Arya Samaj which makes them promise that they (as members of the Arya Samaj) would act in accordance with the *Uddeshya* of the Arya Samaj that they would read the Veda.

A person who joins the Arya Samaj declares that he agrees willingly to conduct himself in accordance with the *Uddeshya* of the Arya Samaj. By this declaration a person desirous of being enrolled as a member of the Arya Samaj does not state that he believes Veda to be a book of true knowledge. He binds himself to read the Veda. By reading the Veda he may in course of time come to believe that the Veda is a book of true knowledge. But at the very outset, when he is at the threshold of the Arya Samaj, he may say how can he state that a book, that he has not read, is a book of true knowledge.

Swami Dayanand did not want to enrol as members of the Arya Samaj a body of hypocrites and so did not require a person desirous of entering the Arya Samaj to declare that he believed the Veda which he had not read to be a book of true knowledge. He simply wanted him to promise that he would conduct himself in accordance with the *Uddeshya* of the Arya Samaj as stated in the *Niyamas* of the Arya Samaj which required him to promise that he would read and hear the Veda. By reading and hearing the Veda, Swamiji hoped that he would gradually come to believe that the Veda was a book of true knowledge.

The *Niyamas* of the Arya Samaj comprise articles of faith and directions regarding actions and conduct. The first Part of *Niyama* 3 being a statement that Veda is a book

of true knowledge, is an article of faith. The second part that it is the paramount duty of Aryas to read and teach Veda, to hear it being read and to recite it, is a direction as regards conduct. When a person wishes to join the Arya Samaj he is required to sign the application in which he promises to conduct himself according to the *Uddeshya* of the Arya Samaj as laid down in the Niyamas. He is thus required to bind himself to read the Veda and to teach it to others, to hear it read and to recite it to others. He is not required to declare that he believes the Veda to be a book of true knowledge. Swami Dayanand believed that when a person daily read the Veda and heard it read, he would gradually come to believe that the Veda was a book of true knowledge. He knew that it was not easy to dive into the heart of a man and find out what he believed. He knew that it was not practicable to force a man to believe that a book which he had not read, was a book of true knowledge. He did not want to make hypocrites of men. He therefore required that a man who wished to join the Arya Samaj should do *Svādhyāya* daily ; i. e. read the Veda daily and he considered that by study of the Veda he would gradually begin to revere the Veda. He himself used to read the Veda daily and believed it to be a book of true knowledge.

In the time of Shatapatha, which is a *Brāhmaṇa* of *Yajur-Veda*, and of *Aitareya*, which is a *Brāhmaṇa* of *Rig-Veda*, the *Atharva* was not recognised as a Veda. Shatapatha says that there are three *Vidyās* (*Vidyā* being a synonym of Veda) the *Richas*, *Yajurs* and *Sāmans*. *Aitareya Brāhmaṇa* says that there were produced three Vedas.¹

The Yajur-Veda is a compilation of *mantras*, prose and verse, recited at various Yajñas. Yajñas

1. त्रयी वै विद्या ऋचो यजूंषि सामानि' शतपथ ब्रा० ४/६/७/१ ॥
 'सा वै वाक् त्रेधा विहिता ऋचो यजूंषि सामानि' । शतपथ ब्रा. १०/५/१/२ ॥
 'त्रयो वेदा अजायन्त'—ऐतरेय ब्राह्मण अध्याय ५ अनुवाक ३२.

have fallen into disuse and are not and cannot be performed now-a-days.¹

The Sam-Veda is a collection of *Richas* of Rig-Veda which are sung. The singing of *Richas* has gone out of fashion. Here and there are men who know how to sing *Richas*.

If a person who reads and recites the Rig-Veda as a duty in accordance with the Niyamas, is of opinion that it is not incumbent on a member of the Arya Samaj to read and recite the Yajur-Veda, the Sama-Veda or the Atharva-Veda, and is of opinion that it is the

1. Shatapatha Brāhmaṇa supplies information about the *mantras* of Shukla-Yajur-Veda to be recited at different *Yajñas*. Mantras from first *Kaṇḍikā* of 1st *Adhyāya* to 28th *Kaṇḍikā* of 2nd *Adhyāya* of Yajur-Veda are to be recited at the *Darsha Paurṇamāsa Yajñas* (See Shatapatha Kāṇḍa 1, *Adhyāya* 7, Brāhmaṇa 1, *Kaṇḍikā* 1 to end of Kāṇḍa). Mantras after the 28th *Kaṇḍikā* of 2nd *Adhyāya* of Yajur-Veda are to be recited at *Pinda-Pitri-Yajña*. Mantras of the 3rd *Adhyāya* of Yajur-Veda are to be recited at *Agnyā-dhāna*, *Agni-hotra* and *Chaturmās Yajñas*. The Mantras up to 24th *Kaṇḍikā* of 9th *Adhyāya* are to be recited at *Soma-Yajñas* (including *Rājasūya*, *Sautramāṇi*, *Ashvamedha*, etc). In *Soma-Yajñas* animals are sacrificed. Swami Dayanand, in his *Bhāshya* (commentary) on Shukla-Yajur-Veda writes that some of the *Richas* are repeated in Yajur-Veda for the convenience of the performers of *Karmakāṇḍa* (*Yajñas*) i.e. to say, that the same *Richas* are recited at different *Yajñas* and so are repeated in Yajur-Veda.

Richas तं प्रत्नथा० and अयं वेनः० of Rig Veda are repeated after Mantra 21 *Adhyāya* 33 (आसुते) of Yajur-Veda. Swami Dayanand on page 878 of his

duty of a member of Arya Samaj to read and recite the Rig-Veda only, he has every right to be a member of the Arya Samaj.

Similarly a person who reads and recites selection from the Rig-Veda, in original or translation, as a duty in compliance with the Niyamas, and holds the opinion that it is not incumbent on a member of the Arya Samaj to read and recite the Yajur-Veda, the Sama-Veda or the Atharva-Veda, he has every right to be a member of the Arya Samaj.

Swami Dayanand placed the Arya Samaj on the basis of catholic ten *Niyamas*. The first two *Niyamas* inculcate

Bhāshya on Yajur-Veda in the foot-note of Mantra 21 Adhyāya 33 writes:— (तं प्रतनथा०, अयं वेनः०) ये दो प्रतीकें पूर्वकहे अ० ७ मं० १२, १६ को यहां किसी कर्मकाण्ड विशेष में बोलने के अर्थ रखी हैं ।

Again Richas तं प्रतनथा० and अयं वेनः० and वित्रं देवानाम्० of Rig-Veda are repeated after Mantra 33. Adhyāya 33 (देव्यावध्वर्यु०) of Yajur-Veda. Swami Dayanand on page 896 of his Bhāshya on Yajur-Veda in the foot-note of the Mantra writes :— ये तीन प्रतीकें पूर्व कहे अ० ७ मं० १२/१६/४२ मंत्रों के कर्मकाण्ड विशेष में कार्य के लिए यहां रखी गई हैं ।

Again Richas तं प्रतनथा० । अयं वेनः० । ये देवासः० । आ न इडाभिः० । विश्वेभिः सोम्यं मधु० ओमासश्चर्षणी धृत० । of Rig-Veda are repeated after Mantra 47 Adhyāya 33 (अवि न इन्द्रैषां०) of Yajur-Veda. Swami Dayanand on page 946 of his Bhāshya on Yajur-Veda in the foot-note to the Mantra writes:— इस मन्त्र के आगे पूर्व अ० ७ मं० १२।१६।१६। अ० ३३ मं० ३४।१० अ० ७ मं० ३३ इस क्रमपूर्वक ठिकाने आख्यात हो चुके हैं ; यहां कर्मकाण्ड विशेष के लिए प्रतीकें हैं ।

Similar remarks are made with regard to the repetition of Richas of Rig-Veda on 988, 1083 etc. of Swami Dayanand's Bhāshya of Yajur-Veda.

the worship of the Beginning-less, Endless, Infinite, All-pervading, Omniscient, Eternal, Almighty, Supreme Being. The third Niyama imposes as duty on all who join the Arya Samaj to read and to teach Veda, to hear it read and to recite it to others. The remaining altruistic Niyamas are the following :—

4. We should ever be ready to embrace truth and to forsake untruth.
5. All acts should be done in accordance with *Dharma*, after deliberating (having regard to) what is right and wrong.
6. The Prime object of the Arya Samaj is to do good to the world, that is to promote physical, spiritual and social good.
7. Our conduct towards all should be guided by Love, Righteousness and Justice.
8. We should dispel *avidyā* (ignorance) and promote *vidyā* (knowledge).
9. One should not be content with promoting one's own good only ; on the other hand, one should look for one's own good in promoting the good of all.
10. All men should subordinate themselves to the laws calculated to promote the well-being of society ; but they are free in regard to matters of individual concern.

Thus besides inculcating the high principles of morality and good conduct, Swami Dayanand Saraswati laid stress in the *Niyamas* on the necessity of worship of One True, Eternal, All-pervading and Almighty Being and on the imperative duty of study of the Veda.

Lahore.
31st October, 1933.

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MUL RAJ

APPENDIX VII

परिशिष्ट सात

राय बहादुर श्री मूलराज जी द्वारा लिखित

दश-प्रश्नी*

(अर्थात् आर्यसमाज के मौलिक तथा वर्तमान स्वरूप की जांच-पड़ताल करने के लिए एक प्रेरणा)

आर्यसमाज के नियम

१—सब सत्यविद्या और जो पदार्थ विद्या से जाने जाते हैं, उन सब का आदि-मूल परमेश्वर है।

२—ईश्वर सच्चिदानन्द-स्वरूप, निराकार, सर्वशक्तिमान्, न्यायकारी, दयालु, अजन्मा, अनन्त, निर्विकार, अनादि, अनुपम, सर्वाधार, सर्वेश्वर, सर्वव्यापक, सर्वान्तर्यामी, अजर, अमर, अभय, नित्य, पवित्र और सृष्टिकर्त्ता है। उसी की उपासना करनी योग्य है।

३—वेद सब सत्यविद्याओं का पुस्तक है, वेद का पढ़ना-पढ़ाना और सुनना-सुनाना सब आर्यों का परमधर्म है।

४—सत्य के ग्रहण करने और असत्य के छोड़ने में सर्वदा उद्यत रहना चाहिए।

५—सब काम धर्मानुसार अर्थात् सत्य और असत्य को विचार कर करने चाहियें।

६—संसार का उपकार करना आर्यसमाज का मुख्य उद्देश्य है अर्थात् शारीरिक, आत्मिक और सामाजिक उन्नति करना।

७—सब से प्रीति-पूर्वक, धर्मानुसार, यथायोग्य वर्तना चाहिये।

८—अविद्या का नाश और विद्या की वृद्धि करनी चाहिए।

*सत्यार्थप्रकाशकमाला संख्या-१

श्री बालकृष्ण द्वारा सत्यार्थप्रकाशक-माला कार्यालय, लाहौर से दीपावली, सं. १९९० को प्रकाशित तथा दयानन्द प्रैस चंगड़ मुहल्ला लाहौर द्वारा मुद्रित

६—प्रत्येक को अपनी ही उन्नति में न संतुष्ट रहना चाहिए, किन्तु सब की उन्नति में अपनी उन्नति समझनी चाहिये ।

१०—सब मनुष्यों को सामाजिक, सर्वहितकारी नियम पालने में परतन्त्र रहना चाहिए और प्रत्येक हितकारी नियम में सब स्वतन्त्र रहें ।

प्रस्तावना

(सत्यमेव जयते नानृतम्)

आज अजमेर नगर में अद्भुत चहल-पहल है । सड़कों पर, बाजारों में, गलियों और मुहल्लों में हजारों नये नर-नारियों के दर्शन हो रहे हैं । यह नव-आगत जनता, अपने परम-पूज्य, आर्यसमाज के प्रवर्तक, महर्षि दयानन्द सरस्वती की निर्वाण-अर्धशताब्दी के पवित्र पर्व के प्रसंग से यहां एकत्रित हो रही है । बुद्धिमान् नेताओं ने आर्य-वर्ग के हृदयों में नये जीवन तथा नये उल्लास के संचार के उद्देश्य से इस महान् मेले की आयोजना करते हुए कितना अच्छा अवसर प्रस्तुत किया है कि हम सब लोग, जो सच्चे हृदय से अपने गुरुदेव का आदर करने वाले तथा आर्यसमाज का हित चाहते हुए अपनी २ शक्ति के अनुसार उसकी सेवा करने वाले हैं, इस पुरानी राजपूताने की परम पुनीत धरती पर बैठ कर, शान्ति तथा धैर्य के साथ आर्यसमाज के संबन्ध में कुछ विचार करें । और इस से बढ़ कर और कौनसा विचार हो सकता है कि आर्यसमाज श्री स्वामी जी महाराज के अभिप्राय के अनुसार किस लक्ष्य को लेकर किस परिस्थिति के अन्दर प्रकट हुआ और उस की वर्तमान गति किस प्रकार की है ।

इसी विचार-धारा को चलाने में सहायता करने के उद्देश्य से यह थोड़े से पृष्ठ आर्यजनता के सामने उपस्थित किये जाते हैं । उपर्युक्त प्रश्न के हल करने में आरम्भिक इतिहास बहुत लाभदायक होगा और वह भी यदि उस समय के किसी प्रसिद्ध पात्र के मुख से निकलेगा तो और भी अधिक अच्छा होगा । इस भाव से प्रेरित हो कर, इन पृष्ठों में अपनी ओर से टीका-टिप्पणी न करते हुए, ऐसे यथार्थ इतिहास को ही दिया जावेगा । श्री स्वामी जी महाराज के परम प्यारे, आर्यसमाज लाहौर के पहिले प्रधान, परोपकारिणी सभा, अजमेर के प्रमुख अधिकारी और उस समय के प्रथम कोटि के पुराने आर्यनायकों में से एकमात्र जीवन्त-जागृत, राय बहादुर श्रीयुक्त मूलराज जी एम० ए० ने प्रत्येक प्रश्न का जिस प्रकार उत्तर दिया

है, उसी प्रकार यहां एक वात्तत्वाप के ढंग पर उद्धृत कर दिया जावेगा । आशा करनी चाहिये कि आर्य-वर्ग इन पृष्ठों को साधारण ट्रैक्ट समझ कर यों ही फेंक नहीं देंगे, वरन् इसे ध्यानपूर्वक पढ़ेंगे और इस की एक २ वात पर पूरा मनन करते हुए, अपने लिये तथा आर्यसमाज के लिये अवश्य किसी उपयोगी परिणाम पर पहुँचेंगे ।

श्री स्वामी जी महाराज की सत्य में अगाध श्रद्धा थी । उसी का उन्होंने अपनी शक्ति के अनुसार प्रचार किया । आर्य मात्र का यह कर्तव्य है कि उन के पाद-चिह्नों पर चलते हुए, सत्य के ग्रहण करने के लिये तथा असत्य के, चाहे वह अपना ही क्यों न हो, त्यागने के लिये सदा उद्यत रहें । इसी में आर्यत्व का सार है ; इसी के द्वारा आर्यसमाज सच्चा आर्यसमाज बनेगा ।

वार्त्तालाप

प्रश्न (१). आप ने कहा, कब और कैसे श्री स्वामी जी से भेंट की ?

उत्तर (१). जनवरी, १८७७ ईसवी में श्री स्वामी जी देहली में विराजमान थे । वहां से वे मेरठ होते हुए लुधियाना पधारे । गरमियों के आरम्भ में लाहौर के कुछ भद्र पुरुषों ने उन्हें लाहौर में निमन्त्रित किया । जब वे वहां पर पहुँचे, तो उन के निवास का प्रबन्ध रत्नचन्द दाढ़ी वाला के बाग में किया गया और उन के डेरे की दूसरी आवश्यकताओं की पूर्ति के लिये उन्हीं सज्जनों ने ३) रु० प्रतिदिन का प्रबन्ध कर दिया । जब स्वामी जी ने मूर्ति-पूजा का खण्डन किया तो उस बाग के मालिक दीवान भगवान् दास दाढ़ी वाला ने उन के वहां रहने में रुकावट डाली । इसलिये उन के निवास के लिये खानबहादुर डाक्टर रहीमखान की कोठी में, जो कि छज्जू भक्त की समाधि तथा मैडीकल कालेज के छेदनालय (Dissection Hall) के बीच में थी, प्रबन्ध किया गया ।

मैं उस समय अपने भाई, श्रीयुत शिवदयाल जी बी० ए०, ऐसिस्टेंट इंजिनीयर के पास मरी पहाड़ पर ठहरा हुआ था । स्वर्गीय राय बहादुर दौलतराम जी जोकि उन दिनों पोस्ट मास्टर जैनरल के दफ्तर में सुप्रिण्डेण्ट थे, उसी समय लाहौर से मरी आये थे । वे श्री स्वामी जी के मनोहर व्याख्यानों से इतने प्रभावित हो कर आये थे कि मैं जब भी उन से मिलता, वे उन्हीं की चर्चा करते थे । उन्होंने ने मुझे श्री स्वामी जी कृत 'वेदभाष्य-भूमिका' के दो तीन अंक पढ़ने को भी दिये ।

मेरी अवस्था उस समय २२ वर्ष की थी। मेरे अन्दर श्री स्वामी जी के दर्शनों की उत्कट अभिलाषा पैदा हुई। मैं ने पहाड़ की ठंडक को छोड़ा और लाहौर की गरमी के लिये रवाना हुआ। रेलगाड़ी अभी लाहौर से जेहलम तक ही चलती थी। मैं उसमें सवार होकर, तीसरे पहर लाहौर पहुँचा। मैं उसी सायं को डाक्टर रहीमखान साहिब के बंगले में गया और श्री स्वामी जी के दर्शन किये। तत्पश्चात् मैं प्रतिदिन उनकी सेवा में जाता रहा।

प्र० (२). आर्यसमाज कब और कैसे व्यवस्थित रूप से बना ? आप का इस कार्य में कहां तक हाथ रहा ?

उ० (२). लाहौर आने से दो वर्ष पूर्व, सन् १८७५ में श्री स्वामी जी द्वारा मुंबई में आर्यसमाज की स्थापना हो चुकी थी। उसी सिलसिले में भिन्न २ स्थानों पर होते हुए वे इधर आये थे। जब उनके विचारों से भली प्रकार प्रभावित हो कर लाहौर के लोगों के अन्दर आर्यसमाज स्थापित करने का भाव पैदा हुआ, तो मुझे भी समाज की व्यवस्था-पद्धति बनाने के कार्य में शामिल किया गया। श्री स्वामी जी द्वारा पहले की बनी हुई 'आर्यसमाज-नियम-व्यवस्था' के आधार पर तथा उन की देख-रेख में आर्यसमाज के दस नियमों तथा चालीस उपनियमों की व्यवस्था बांधी गयी। इन्हीं नियमों तथा उपनियमों की व्यवस्था को तदुपरान्त मुम्बई आर्यसमाज ने भी स्वीकार कर लिया। तब से सर्वत्र यही व्यवस्था आर्यसमाज की बनावट का आधार बनी चली आ रही है।

प्र० (३). लाहौर के ब्राह्मसमाजियों का श्री स्वामी जी से किस बारे में मत-भेद हुआ ?

उ० (३). पहले तो वे लोग उन के भक्त बने हुए थे। उन के निर्वाहार्थ धन आदि द्वारा सेवा भी करते थे। परन्तु जब आर्यसमाज संगठित होने लगा, तो उन्होंने यह चाहा कि उस के नियमों में वेद की तरफ कोई इशारा न किया जावे। यह श्री स्वामी जी को कभी भी स्वीकार न हो सकता था, क्योंकि वे तो वेद आदि सच्छास्त्रों के स्वाध्याय तथा प्रचार को हिन्दुओं के उद्धार का परम आधार समझते थे। इसी बात पर ब्राह्मसमाजी उन की ओर से उदासीन हो गये और उन की सेवा-शुश्रूषा में भाग लेने से भी हट गये।

प्र० (४). श्री स्वामी जी की वेद में किस प्रकार की धारणा थी ?

उ० (४). वे वेद को नित्य, अपौरुषेय तथा सब विद्या-विज्ञान से पूर्ण मानते थे। एक बार की बात है कि वे लाहौर आर्यसमाज में, जोकि उस समय अनारकली में एक मकान के अन्दर, जहाँकि पीछे 'ट्रिव्युन' पत्र का दफ्तर भी कई वर्ष रहा, लगा करता था, जब व्याख्यान दे चुके तो ब्राह्मसमाज के सभासद् तथा पीछे आकर देवसमाज के प्रवर्तक के रूप में श्री देवगुरु भगवान् नाम से प्रसिद्ध, पं० शिवनारायण अग्निहोत्री ने उन से दर्श-पूर्णमास-हवन के एक मंत्र का अर्थ पूछा। मंत्र का अभिप्राय यह था कि जब यजमान तथा उस की पत्नी घान को छड़ते हैं तो मूसल के बजने की ऊँची ध्वनि निकलती है। पं० शिवनारायण ने प्रश्न किया कि इस में कौन सी विज्ञान की बात पाई जाती है ? श्री स्वामी जी ने उत्तर में कहा कि इस में तो सब से मुख्य, 'पुरुष-विद्या' पाई जाती है। अर्थात्, यजमान तथा उस की पत्नी को चाहिए कि इतने बलवान बनें कि वे उस प्रकार मूसल को गुंजा सकें। उन्होंने प्रश्नकर्ता के दुबलेपन को (उस समय वे बहुत दुबले-पतले हुआ करते थे) लक्ष्य करके कहा कि आप के लिए ऐसा कर सकना बड़ा कठिन होगा। इस पर वे तथा उन के ब्राह्मसमाजी साथी लज्जित होकर चले गये। परन्तु श्री स्वामी जी वैदिक विद्या के भक्त होते हुए भी जड़-ग्रन्थों की पूजा करने वाले न थे। एक बार १८७७ में वे लाहौर से पश्चिमोत्तर में कहीं प्रचारार्थ जाने वाले थे। गाड़ी में अभी कुछ देर थी। हम सब प्लेटफार्म पर खड़े थे। बैच मौजूद न था। पुस्तकों के गट्टे बन्धे हुए रखे थे। श्री स्वामी जी उन में से ही एक पर बैठ गए। हम में से किसी ने कहा कि 'महाराज, आप तो वेदों पर बैठ गए हैं। क्या इस से उन का अपमान नहीं होता ?' "नहीं" भट्ट स्वामी जी ने उत्तर दिया, "मैं तो उन कागजों पर बैठा हूँ जिन पर वेद छपे हुए हैं। इस से वेदों का निरादर नहीं होता।"

प्र० (५). आर्यसमाज में प्रविष्ट होने के लिए क्या शर्त रखी गई थी ?

उ० (५). तीसरे नियम के टिप्पण में वह आवेदन-पत्र दर्ज है जिसे प्रत्येक व्यक्ति के लिये, जो आर्यसमाज में शामिल होना चाहता हो, भरना निश्चित किया गया था। उस के द्वारा वह आर्यसमाज के उपर्युक्त दस नियमों के अनुसार आचरण करना स्वीकार करता था।

प्र० (६). इन नियमों का तात्पर्य क्या है ?

उ० (६). श्री स्वामी जी का आर्यसमाज बनाते हुए भाव यह था कि इस के सदस्य उत्तम धार्मिक मनुष्य बन कर हिन्दु-जाति का पुनः उद्धार करें। इस मानव-विकास की सम्पूर्ण पद्धति इन दस नियमों में मौजूद है। इन के अनुसार हर एक आर्यसमाजी के लिये एक, सत्य, नित्य, शरीर आदि के बन्धन से रहित प्रभु को मान कर उसी का पूजन करना जरूरी है। उसे वेद का स्वाध्याय करना, उसे पढ़ना-पढ़ाना अपना परम धर्म समझना चाहिये। उसे सर्वदा सत्य का ग्रहण करने तथा असत्य को त्यागने और अपने सब व्यवहार न्यायपूर्वक करने के लिये सदा उद्यत रहना चाहिये। उस का यह कर्तव्य है कि वह संसार के शारीरिक, मानसिक, आत्मिक तथा सामाजिक अभ्युदय के लिए सदा लगा रहे और सब के कल्याण में अपना कल्याण समझे। उस को चाहिये कि सदा विद्या का प्रचार तथा अविद्या का नाश करता रहे। और, अन्त में, उसे यह समझ लेना चाहिये कि जहां उसे अपने मात्र के साथ सम्बन्ध रखने वाली बातों में पूर्ण स्वतन्त्रता होगी, वहां सामाजिक हित की बातों में उसे अपने व्यक्ति का स्वार्थ छोड़ कर अपने व्यवहार को दूसरों के हित के अधीन करके रखना होगा। कितना सुन्दर तथा उच्च आदर्श है जो इन नियमों द्वारा श्री स्वामी जी ने हर एक आर्यसमाजी के सामने रखा है। इन पर आचरण करने से मनुष्य भगवद्-भक्त, ऋषिभक्त, सत्यप्रिय, न्यायशील, विद्या-प्रेमी, स्वार्थरहित, परोपकारी तथा सामाजिक संगठन का बढ़ाने वाला बन सकता है।

प्र० (७). क्या इन नियमों के बनने पर आप को पूर्वोक्त आवेदन-पत्र पर हस्ताक्षर करने में कुछ संकोच था ? यदि था, तो वह कैसे दूर हुआ, क्योंकि आप तो लाहौर आर्यसमाज के प्रथम प्रधान चुने गये थे ?

उ० (७). हां, ठीक है। मुझे तीसरे नियम के सम्बन्ध में ही उस समय कुछ संकोच था। मैं ने श्री स्वामी जी से कहा कि मैं ने अभी तक वेद को नहीं पढ़ा, इस लिए मैं कैसे कह सकता हूँ कि वह सत्य-विद्या का पुस्तक है ? इस पर उन्होंने मुझ से पूछा कि क्या आप हिन्दुसमाज के पुनर्जीवन के लिये वेद का उद्धार करना जरूरी समझते हैं ? मुझे इस बात की सत्यता में विश्वास था। इस लिये इस का मैं ने 'हां' में ही उत्तर दिया। तब वे संतुष्ट होकर कहने लगे कि "बस, यही इस नियम का तात्पर्य है। मैं चाहता हूँ कि सब लोगों का वेद की तरफ मुख

हो जावे। आप इसे पढ़ने में लग जाओ, शनैः २ इस की सत्यता का आप को अपने आप पता लग जावेगा।” इस व्याख्या से मेरा सब संकोच दूर हो गया और तभी से लेकर मैं आज दिन तक आर्यसमाज में शामिल चला आता हूँ और यथाशक्ति वैदिक स्वाध्याय के नियम पर आचरण करता रहता हूँ।

प्र० (८). क्या इन नियमों के साथ श्री स्वामी जी कृत ग्रन्थों में लिखी हुई सभी बातों को मानना आर्यसमाज का सभासद् होने के लिये आवश्यक है ?

उ० (८). नहीं। जैसा मैं पहले कह चुका हूँ, श्री स्वामी जी का आर्यसमाज बनाने का उद्देश्य प्राचीन वैदिक आदर्श के अनुसार उच्च जीवन के धनी व्यक्ति पैदा करना था। इसी अभिप्राय से वे चाहते थे कि लोगों में स्वाध्याय का प्रचार हो और प्राचीन वेद-विद्या फिर जीवन को प्राप्त हो। इसी विचार से उन्होंने अपने ग्रन्थ रचे तथा वेद-भाष्य किया। पर इसका यह मतलब कभी नहीं था कि आर्यसमाज के मੈम्बरों के लिये यह जरूरी है कि वे सब उन के दार्शनिक तथा सभी दूसरे विचारों में उन के साथ सम्पूर्णतया सहमत हों। उन के ‘मन्तव्य’ तथा ‘अमन्तव्य’ उन्हीं के थे। अतः उन्होंने सत्यार्थप्रकाश के अन्त में उन विचारों के साथ ‘स्व’ अर्थात् ‘अपने’ का विशेषण जोड़ा था। उन का आदर करना तथा पूर्वकहे दस सार्वजनिक नियमों के आचरण में उन के पीछे चलना, हमारा गौरव है। परन्तु व्यक्तिगत विचारों तथा अन्य बातों में अपनी बुद्धि को बिल्कुल प्रयोग में न लाना, कम से कम, आर्यसमाज में पहले आने वाले नेताओं को, जो कि श्री स्वामी जी का भाव भली भाँति भांप चुके थे, कभी भी स्वीकार न था। इस बात की ऐतिहासिक पुष्टि भी मौजूद है। श्री स्वामी जी के देहान्त के पीछे, दिसम्बर, १८८३ में अजमेर में परोपकारिणी सभा की बैठक हुई थी। उस समय एक महानुभाव ने यह प्रस्ताव किया कि आर्य-समाजियों के लिये श्री स्वामी जी के ‘स्वमन्तव्यों’ पर हस्ताक्षर करने भी जरूरी कर दिये जावें। उस पर श्रीयुत स्वर्गीय लाला साँई दास जी ने, जो उस समय लाहौर आर्यसमाज के प्रधान थे, यह स्पष्ट रूप से घोषणा की कि ऐसा करना आर्यसमाज के मौलिक अभिप्राय के विरुद्ध है। आर्यसमाज के प्रत्येक मੈम्बर के लिये केवल दस नियमों पर आचरण स्वीकार करना ही जरूरी है। हाँ, श्री स्वामी जी के विचारों का आदर करना चाहिये। परन्तु उन से उन के बारे में मत-भेद भी हो, तो भी कोई डरने की बात नहीं है।

इस से स्पष्ट है कि आरम्भ में इस विषय में आर्यसमाज के प्रधान-पुरुष कैसा समझते थे। यह बड़े दुःख की बात है कि आर्यसमाज के अन्दर कुछ ऐसे लोग पैदा होते रहे हैं जो श्री स्वामी जी की उदारता तथा सत्यप्रियता को भूल कर व्यक्तिगत विचार-धारा को रोक कर सब को अपने २ लिए सोचने के अभ्यास से हटाने के पक्ष में रहे हैं। उन की इस अनुचित तथा गलत नीति का यह फल हो रहा है कि आर्यसमाज एक संकुचित सम्प्रदाय की सीमा के अन्दर बन्द हुआ चाहता है। श्री स्वामी जी की किसी पन्थ या सम्प्रदाय को चलाने की इच्छा नहीं थी। वे साम्प्रदायिक संकोच के कट्टरविरोधी थे। वे तो आचरणबल रखने वाले, उदार, विशाल, वैदिक धर्म के सेवकों को संसार का पुनरुद्धार करते हुए देkhना चाहते थे।

क्योंकि आर्यसमाजी साधारणतया उनके इस महान् लक्ष्य को समझने में असमर्थ रहे हैं, इस की ओर विशेष रूप से बढ़ नहीं पाए और स्वाध्याय में क्रियात्मक रुचि पैदा नहीं कर सके, इस लिए वे हिन्दुसमाज की बीमारी का इलाज भी नहीं कर सके। वे इस की दुर्गति को हटा कर, संगठित हो कर आगे बढ़ना इसे नहीं सिखा सके। यदि वे इस व्यक्तिगत स्वतन्त्रता को दबाने की तथा विचार को दबाने की मिथ्या-नीति को नहीं छोड़ेंगे, तो लाभ तो कहां, भय है कि वे अधिक हानि करने वाले होंगे।

मैं पहले बता चुका हूँ कि आर्यसमाज में जब कोई शामिल होता था तो वह दस नियमों के अनुसार व्यवहार करना ही स्वीकार करता था। वह श्री स्वामी जी के निमंत्रित होने, उन के मन्तव्यों में विश्वास करने, उन के वेद-भाष्य को सर्वथा ठीक समझने, विशेष वादों, विचारों या सिद्धान्तों के मानने अथवा बहुपक्ष की सम्मति से दब कर अपने व्यक्तिगत विचारों को दबाने के लिए, अपने आप को कभी भी न बांधता था। इस लिए यह कैसे ठीक हो सकता है कि किसी व्यक्ति को अब श्री स्वामी जी के या वर्तमान, शक्ति-सम्पन्न बहुपक्ष के विचारों के अधीन अपनी बुद्धि को करने पर बाधित किया जावे ?

प्र० (६). क्या श्री स्वामी जी के ग्रन्थ जैसे उन्होंने बनाये थे, वैसे ही चले आते हैं ?

उ० (६). नहीं। सत्यार्थप्रकाश प्रथम बार १८७५ में तथा संस्कारविधि १८७७ में छपे थे। यह एक प्रसिद्ध बात है कि इन ग्रन्थों

में कई ऐसे विषय हैं जिन का इन में एक प्रकार से वर्णन पाया जाता है और इन्हीं के दूसरे संस्करणों में, जो श्री स्वामी जी के देहान्त के उपरान्त छपे, दूसरे प्रकार से मिलता है। पहले सत्यार्थप्रकाश (पृष्ठ ३०१, ३०२) में श्री स्वामी जी ने यह शिक्षा दी थी कि मांस तथा अन्य खाद्य पदार्थों का यज्ञ में होमने के पश्चात् सेवन किया जावे। पहली संस्कारविधि (पृष्ठ ४२) में उन्होंने अन्नप्राशन संस्कार के अवसर पर बच्चों को तीतर का शोरवा पिलाने का विधान किया था। इन बातों का अब प्रचलित इन ग्रन्थों में कोई इशारा नहीं पाया जाता। यह ठीक है कि कुछ बातों को श्री स्वामी जी ने स्वयं भी बदला था। परन्तु इसमें भी संदेह नहीं कि दूसरे लोगों ने भी बीच में दखल दिया है। इस बारे में, मैं आप को दो विशेष घटनाएं सुनाता हूँ। सन् १८९१ के आरम्भ में मुन्शी समर्थदान, भूतपूर्व मैनेजर वैदिक-यन्त्रालय, अमृतसर में मुझे मिलने को आए। उन्होंने उस अवसर पर मुझे बताया कि श्री स्वामी जी ने सत्यार्थप्रकाश, (दूसरे संस्करण) के भक्ष्य-अभक्ष्य सम्बन्धी, दसवें समुल्लास में मांस खाने की इजाजत दी हुई थी। परन्तु क्योंकि उन दिनों वे मांसभोजन के बड़े विरोधी थे, उन्होंने श्री स्वामी जी की अनुमति के विरुद्ध, अपनी इच्छानुसार, उन पंक्तियों को छपने नहीं दिया। जब उसी वर्ष, सितम्बर महीने में मैं परोपकारिणी सभा की बैठक में शामिल होने के लिए अजमेर गया, तो उन्होंने मुझे वह मूल हस्तलिखित ग्रन्थ निकलवा कर दिखलाया, जिस के हाथिए पर श्री स्वामी जी ने उन मांस-विषयक पंक्तियों को अपने हाथ से लिखा हुआ था। वह ग्रन्थ इस समय तक वैदिक यन्त्रालय, अजमेर में सुरक्षित है और अब तक कितने ही और व्यक्ति भी उसे देख चुके हैं।

परोपकारिणी सभा में एक दूसरी बात पर भी विचार किया गया था। आर्यसमाज के लोगों में इस बात पर बड़ा दुःख मनाया जा रहा था कि सत्यार्थप्रकाश तथा संस्कारविधि के दूसरे संस्करणों में कितनी ही बातें अशुद्ध छापी गयी थीं। उस के इलाज के लिए वहां पर एक उपसभा बनायी गयी थी ताकि वह उन ग्रन्थों को ठीक करे। तत्पश्चात् उस उपसभा द्वारा शोधित होकर ये ग्रन्थ छपे।

इस प्रकार के हस्तक्षेपों के सिवाय, एक और भी प्रकार था जिस से श्री स्वामी जी के ग्रन्थों में दूसरों का हाथ समझा जा सकता है। १८७७ के पीछे उन्हें बहुत ही अधिक कार्य करना पड़ता था। वे प्रातःकाल से लेकर रात तक स्वाध्याय, विचार, शास्त्रार्थ, वार्त्तालाप तथा व्याख्यान आदि

में लगे रहते थे । फिर साथ ही, वे लगातार यात्रा पर भी रहते थे । इस परिस्थिति में वे अपने नियुक्त पण्डितों को पास बिठा कर बोल कर लिखाते जाते थे । बहुत बार जो कुछ वे चाहते थे, उसका आशय उन्हें समझा देते थे और उन्हें अपने आप लिख लेने को कह देते थे । वे स्वयं अपने हाथ से कभी ही कुछ लिखते थे । वेद-भाष्य का संस्कृत-भाग उन्होंने इस प्रकार बोल कर लिखाया था । हिन्दीभाग पण्डितों का बनाया तथा लिखा हुआ है । २८ दिसम्बर, १८८३ को जो परोपकारिणी सभा की बैठक हुई, उस में श्री स्वामी जी जितना वेद-भाष्य कर गए थे, इसे नोट किया गया तथा उस के हिन्दीभाग को बना कर पूरा करने के लिए पं० भीमसेन तथा पं० ज्वालादत्त को पच्चीस-पच्चीस रुपया माहवार पर नौकर रखा गया ।

इस विवरण से यह पता लग सकता है कि किस प्रकार श्री स्वामी जी के वर्तमान ग्रन्थों के बारे में यह निश्चय से नहीं कहा जा सकता कि कौन से शब्द या वाक्य उन के अपने हैं और कौन से दूसरे लोगों के हैं ।

प्र० (१०) अब आर्यसमाज की उन्नति कैसे हो सकती है ? ।

उ० (१०) जो कुछ इस का प्रवर्तक चाहता था कि हम करें, उस पर आचरण करने से ही आर्यसमाज बढ़ सकता है । श्री स्वामी जी ने प्रत्येक आर्यसमाजी व्यक्ति के लिये दस नियमों पर आचरण करते हुए स्वयं पूर्ण उन्नत होना तथा दूसरों का भला करते रहना जरूरी बताया था । हमें चाहिये कि हम इसी बात को सदा अपने आगे रखें । जैसे वे अपने सब मन्तव्यों तथा विचारों को अपने व्यक्तिगत मन्तव्य तथा विचार समझ कर किसी के लिए भी उन का अन्ध-विश्वास के आधार पर मानना जरूरी नहीं कहते थे, वैसे ही हम सब को उन के मन्तव्यों के बारे में तथा आपस में एक दूसरे के विचारों के बारे में या बहुपक्ष के विचारों के बारे में सब के लिए स्वतन्त्रता देने-दिलाने का व्यवहार करना उचित है । प्रेम-पूर्वक सब कोई आपस में समझें और समझावें । परन्तु जब किसी दार्शनिक वाद या विचार के बारे में या वेद-भाष्य के बारे में या किसी सूक्ष्म विषय में किसी को कुछ सन्देह हो या किसी का दूसरा मत हो, तो उस समय यह समझना चाहिये कि जब तक हमारा व्यक्तिगत तथा समाजगत आचरण तथा व्यवहार हमारे मौलिक दस नियमों के अनुसार चलता है, तब तक कड़े से कड़े मत-भेद या सन्देहों के होते हुए भी हम सब मिल कर आर्य-समाज में कार्य कर सकते हैं । किसी को इस से अलग होने की या करने की,

केवल इन बातों के आधार पर, श्री स्वामी जी महाराज की शिक्षा तथा व्यवहार को देखते हुए कोई गुंजायश नहीं प्रतीत होती। जैसे उन्होंने खान-पान के बारे में स्वास्थ्य तथा आयुर्वेद के नियमों के अनुसार शुद्धि तथा पुष्टि का ध्यान रखते हुए, शेष बातों को रुचि तथा जलवायु, देश-विदेश आदि के हालात पर व्यक्तिगत निर्णय के अधीन कर दिया था, वैसे ही हमारी भी इन बातों में धारणा तथा नीति होनी चाहिए। उनके विचार-व्यवहार तथा रीति-नीति का पूरा आदर करते हुए भी, हमें सदा अपनी २ योग्यता के अनुसार, उन्हीं की तरह, स्वतन्त्र तथा सत्य-प्रिय बनने का यत्न करते रहना चाहिए। जो लोग यह समझते हैं कि क्योंकि श्री स्वामी जी ने आर्यसमाज बनाया है, इस लिए इस में रहने के लिए यह जरूरी है कि उन्हीं की हर एक बात को माना जावे, वे बड़ी भूल करते हैं, उन के साथ घोर अन्याय करते हैं और आर्यसमाज को एक अति-संकुचित पन्थ के गढ़ में गिराना चाहते हैं। यदि आज श्री स्वामी जी मौजूद होते, तो वे सब से पहले आर्यसमाज के इन अनजान हितचिन्तकों को पूर्वकहे प्रकार से अपना भाव समझाते और सीधे मार्ग पर लाते।

उपसंहार

प्रिय पाठक ! इतना ही यह वार्त्तालाप था, जिसे मैं आप को सुनाने के लिए प्रस्तुत हुआ था। इसे सुन कर अवश्य आप को सोचना होगा कि हम सब अपने आप को आर्यसमाजो कहने-कहाने वाले लोग किधर को जा रहे हैं। हमें चाहिए कि हम अलग २ तथा मिल कर निम्न-लिखित प्रश्नों का उत्तर अपने आप से पूछें—

(१) क्या हमारे व्यक्तिगत जीवन में हमें भक्ति-रस का अनुभव होता है ? क्या उस के द्वारा हमारा चित्त सदा शान्त, प्रसन्न तथा भलाई करने को तैय्यार रहता है ? क्या हम सच-मुच सर्व-व्यापक परमेश्वर की सत्ता को स्वीकार करते हैं ? क्या हमारा आचरण उस को प्रसन्न करने वाला होता है ? क्या हम सचमुच उसकी पूजा करते हैं ? क्या हम जिन शब्दों को भगवान् के लिए कहते हैं, उन्हें अपने हृदय से सोच समझ कर, उनके अनुसार उच्च बनने के भाव से कहते हैं ?

(२) क्या हम सचमुच वेद की पूजा करते हैं ? क्या हम उस का नित्य पठन-पाठन तथा श्रवण-श्रावण करते हैं ? क्या हम उसे सार्वजनिक बनाने के लिए, उसके मर्मज्ञ विद्वान् होकर उसे देश-विदेश की भाषाओं में

कर चुके हैं ? क्या हमारा धन इस प्रकार के गहरे, विस्तृत तथा विद्वानों को प्रभावित करने वाले, सच्चे 'वेद-प्रचार' में सन्तोष-जनक प्रकार से व्यय होता है ?

(३) क्या हम सचमुच विद्या-प्रेमी हैं ? क्या हमारे मध्य में साहित्यिक तथा वैज्ञानिक क्षेत्रों में प्रतिष्ठित, विशाल-मति, धुरन्धर विद्वानों की पर्याप्त संख्या पायी जाती है ? क्या हमने वह उच्च कोटि का दार्शनिक तथा वैज्ञानिक साहित्य उत्पन्न किया है जिस के आगे आर्यसमाज से बाहिर के उच्च विद्वानों का बस्तक झुकता हो ?

(४) क्या हम सचमुच अविद्या को दूर करने में लगे हुए हैं ? क्या कभी हमने अपने अन्दर भी अविद्या को देखा है और उसे दूर करने का यत्न किया है ?

(५) क्या हम सचमुच सत्य को ग्रहण करने और असत्य को त्यागने के लिए उत्थित रहते हैं ? क्या कभी हमें यह सूझा है कि हमारे अपने विचार तथा व्यवहार में भी बहुत कुछ असत्य हो सकता है ? क्या हम उस के शोधन के लिए सदा तत्पर रहते हैं ? क्या यह कहने का हम में साहस है कि हमारी अमुक बात मिथ्या थी, इस लिए हम ने उसे छोड़ दिया है या अब छोड़ते हैं ? क्या हम लोक-अपवाद से भय-भीत हो कर सत्य को दबाने तथा असत्य को ऊार करने में निमित्त या सहायक तो नहीं होते ?

(६) क्या हम सचमुच सब के साथ प्रीति-पूर्वक, न्याय तथा धर्म के अनुसार व्यवहार करते हैं ? क्या हम राग-द्वेष के अधीन हो कर, अपने या अपनी संस्थाओं के आभासिक लाभ के लिये, कूटनीति, दंभ, शत्रुता आदि का व्यवहार तो नहीं करते ?

(७) क्या हम सचमुच अपनी उन्नति में संतुष्ट न रह कर मनुष्य-मात्र के उपकार में लगे रहते हैं ? क्या हम में ऐसा करने की शक्ति पैदा हुई है ? क्या हमारा अपना आचार-व्यवहार, सम्पत्ति-वैभव तथा विद्या-विज्ञान इतना उन्नत हो गया है, कि हम औरों के विकास की ओर ध्यान दें ? हमारी अपनी शारीरिक, मानसिक तथा आत्मिक स्थिति कैसी है ?

(८) क्या हम सचमुच सामाजिक विकास को चाहते हैं ? क्या हमने उस के तत्त्व को समझने का कभी यत्न किया है ? क्या हमने मिलकर रहना सीख लिया है ? क्या हमने आदर्शसंगठन के मार्ग का विस्तार किया है ? क्या हमारे हां नर-नारी, बाल-वृद्ध, धनवान्-निर्धन, छोटे-बड़े — सब को अपनी २ योग्यता तथा रुचि के अनुसार उन्नत होते हुए, समाजसेवा का अवसर मिलता है ? क्या हम में भिन्न २ रुचियों तथा समझों के प्रति पूरा आदर तथा सहिष्णुता का भाव पाया जाता है ?

(९) क्या हमारा सामाजिक ढांचा ठीक काम करता है ? क्या उस का मुख व्यक्तिगत स्वतन्त्रता को हड़प करने के लिए ही तो नहीं खुला रहता ? क्या समाज व्यक्ति के साथ संबंध रखने वाले खान-पान, पहन-पोशाक, रहन-सहन तथा विद्या-विज्ञान के वादविचारों और सूक्ष्म सिद्धान्तों के झगड़ों में तो नहीं पड़ा रहता ? और, क्या व्यक्ति समाज को अनुचित रूप से अपने अधीन तो नहीं करते रहते ? क्या वे बहुपक्ष का प्रबन्ध आदि की बातों में अनादर तो नहीं करते ? क्या वे अधिकारों के लोभ में आकर निरंकुश तो नहीं हो जाते ? क्या समाज और उसकी संस्थाओं के अधिकारों से अनुचित लाभ तो नहीं उठाया जाता ?

(१०) क्या आर्यसमाज सचमुच श्री स्वामी जी की इच्छानुसार साम्प्रदायिक और पन्थाई भाव से ऊपर उठे हुए, निष्पक्षपात, सत्यग्राही, हिन्दु-मात्र को अपने प्रेम-प्राश में बांध कर एकमुट्ठ कर सकने वाले श्रेष्ठ लोगों की सण्डली है ? क्या यह कहीं हिन्दुओं के एक सम्प्रदाय-मात्र को तरह तो नहीं हो रहा ? क्या इस के अन्दर वह उदारता और भाव की विशालता मौजूद है जिस के आधार पर सब सम्प्रदायों में इस के भक्त मौजूद हों और यह विश्व-व्यापक वैदिक सन्देश को सब ओर सुना सके ।

प्रिय पाठक ! आओ, इस मेले के भीड़-भड़के से कहीं जलग बैठ कर इन व्यक्तिगत तथा समाजगत प्रश्नों पर गहरा विचार करो । आओ, किसी नीति-निर्णायक, सत्य निश्चय पर पहुँचो । आओ, इस पवित्र पर्व के मूल नायक, उस महापुरुष के उच्च आदर्श का चिन्तन करो । आओ, आज से उस की ओर जो ठीक मार्ग जाता है, उस पर चलना शुरू करो । आओ, सत्य-भक्ति को हृदय में स्थान दो और मानुष जीवन के परम लक्ष्य की ओर बढ़ो । वह देखो, ब्रह्मा से लेकर दयानन्द पर्यन्त, सब

ऋषि-मुनि उस का दिग्दर्शन कराते हुए तुम्हें सचेत कर रहे हैं। उठो, निद्रा और तन्द्रा को छोड़ो और उन के इशारे को समझो। सकल संसार तुम्हारे मुँह की ओर आशाभरी टिकटिकी लगाये हुए खड़ा है।
ॐ शम् ।

आर्यसमाज का एक
पुराना सेवक ।

पूज्य महात्मा हंसराज जी द्वारा लिखित

दशप्रश्नी की समीक्षा*

(अर्थात् क्या दस नियमों को स्वामी जी के सिद्धान्तों से अलग किया जा सकता है ?)

प्रकाशकीय

राय बहादुर मूलराज जी ने एक ट्रैक्ट “दशप्रश्नी” प्रकाशित करवाया है, जिस में आर्यसमाज और स्वामी दयानन्द के विषय में विशेष बातें हैं। राय मूलराज के विचारों का सार यह है कि आर्यसमाज का सभासद् बनने के लिये केवल दस नियमों पर हस्ताक्षर करना पर्याप्त है, इसके अतिरिक्त स्वामी दयानन्द के किसी अन्य सिद्धान्त का मानना आवश्यक नहीं है, न ही यह आवश्यक है कि स्वामी जी के वेद-भाष्य को ठीक माना जाए, यह भी आवश्यक नहीं कि वेद चार माने जाएं या एक, उन का ज्ञान होना सृष्टि के आदि में माना जाए या समय २ पर, संक्षेपतः स्वामी जी ने जो सच्चाइयां वेद से निकाल कर लोगों के सामने रखी हैं, उनको मानने की आवश्यकता नहीं। राय मूलराज ने यह भी बतलाया है कि स्वामी दयानन्द के ग्रन्थ आर्यसमाजियों ने बदल डाले हैं, इस लिये वे

*लाला खुशहाल चन्द सम्पादक हिन्दी मिलाप लाहौर द्वारा ४ नवम्बर १९३३ को प्रकाशित तथा बाम्बे मशीनप्रेस, मोहनलाल रोड लाहौर द्वारा मुद्रित।

विश्वास के योग्य नहीं हैं। इन सब भ्रममूलक बातों का निर्णीत और प्रबल उत्तर जो श्री महात्मा हंसराज जी ने दिया है, वही इस में प्रकाशित किया जाता है। महात्मा जी ने सारा लेख लिख कर अन्त में आर्यसमाजियों को बतलाया है कि जो विचार राय मूलराज के हैं वही पं० विश्वबन्धु के भी हैं और फिर आर्यसमाजियों से पूछा है कि वे बतलाएं कि क्या वे राय मूलराज और पं० विश्वबन्धु के इन विचारों के साथ सहमत हैं या उनके विरुद्ध हैं। आर्यसमाजों का कर्तव्य है कि वे इस लेख को अन्तर्ज्ञ सभाओं वा सभासदों की मीटिंगों में उपस्थित करके और अपना निश्चय करके अत्यन्त शीघ्र आर्य-प्रादेशिक-प्रतिनिधिसभा पंजाब सिन्ध व बलोचिस्तान लाहौर के पास भेज दें ताकि उन्हें इस सभा के अगले अधिवेशन में पेश किया जा सके और फिर अन्तिम निर्णय किया जा सके। (खुशहालचन्द)

एक नया ट्रैक्ट

अजमेर से चलने से एक दिन पूर्व एक साहिब ने मुझे दो कापियां एक हिंदी ट्रैक्ट की दीं। यह भी पता लगा कि इस लघुपुस्तिका की बहुत सी प्रतियां लाहौर से अजमेर पहुँची हैं और दयानन्द ब्राह्म महाविद्यालय लाहौर के कुछ विद्यार्थी पं० रामानन्द शास्त्री, अध्यापक दयानन्द ब्राह्म महाविद्यालय की अध्यक्षता में उनको बांट रहे हैं। मैंने एक कापी, इस विचार से कि दयानन्द ब्राह्म महाविद्यालय की ओर से ऋषि दयानन्द के निर्वाण-उत्सव पर यह भेंट ऋषि के नाम पर अर्पण की गई है, इस में अवश्य कोई विशेषता होगी, अपने पास रख ली। लाहौर पहुँच कर मैंने इस पुस्तिका को पढ़ा, उसे पढ़ कर अत्यन्त खेद हुआ। इस पुस्तिका का नाम “दशप्रश्नी” है। इस में रा० ब० ला० मूलराज जी प्रश्नों के उत्तर देने वाले हैं और उन का कोई “भक्त” प्रश्न करने वाला है। इस प्रश्नोत्तर के ढङ्ग पर राय बहादुर साहिब ने ऋषि दयानन्द और आर्यसमाज के विषय में अपने विचारों को प्रकट किया है। मैं इस पुस्तिका की ओर विशेष ध्यान न देता यदि मुझे विश्वास होता कि यह पुस्तिका केवल राय साहिब के विचारों का चित्र है। मुझे आरम्भ से रायबहादुर से परिचय है, मैं उनको अपना मान्य समझता हूँ, उन के विचारों से कई बार लाभ उठाया है, और कई बार उन से मतभेद भी प्रकट किया है। मैं यह समझता हूँ कि उन के विचार उन की चार-दीवारी के अन्दर ही बन्द रहे हैं और वे आर्यसमाज को अधिक हानि नहीं

पहुँचा सके। परन्तु क्योंकि मैं निजी रूप से जानता हूँ कि अब एक नवयुवक-पार्टी उन से प्रभावित हो कर उन के विचारों का प्रचार करना चाहती है, इस लिये मैं उचित समझता हूँ कि उन विचारों को जो अर्धशताब्दी जैसे पवित्र समय पर उन्होंने ने पेश किये हैं, आर्य पब्लिक के सामने रख कर उन से निर्णय कराऊँ कि क्या आर्यसमाज के मੈम्बर, सभासद् और नेता आर्य-समाज को राय बहादुर और उन की सहायक नई पार्टी के विचारों के अनुसार चलाना चाहते हैं या उनका विचार इस से भिन्न है।

दश-प्रश्नी—इस पुस्तिका में दस प्रश्न किये गए हैं, और उनके उत्तर राय बहादुर की ओर से दिये गए हैं।

प्रश्न निम्न-लिखित हैं :—

- (१) आप ने कहाँ, कब और कैसे श्री स्वामी जी से भेंट की ?
- (२) आर्यसमाज कब और कैसे व्यवस्थितरूप से बना ? आप का इस कार्य में कहाँ तक हाथ रहा ?
- (३) लाहौर के ब्राह्मसमाजियों का श्री स्वामी जी से किस बारे में मतभेद हुआ ?
- (४) श्री स्वामी जी की धारणा वेद में किस प्रकार की थी ?
- (५) आर्यसमाज में प्रविष्ट होने के लिये क्या शर्त रखी गई थी ?
- (६) आर्यसमाज के दस नियमों का तात्पर्य क्या है ?
- (७) आर्यसमाज के नियमों के बनने पर राय बहादुर साहिब को प्रार्थनापत्र पर हस्ताक्षर करने में क्या संकोच था, और यदि था तो वह कैसे दूर हुआ ?
- (८) क्या इन नियमों के साथ श्री स्वामी जी कृत ग्रन्थों में लिखी हुई सभी बातों का मानना आर्यसमाज का सभासद् होने के लिये आवश्यक है ?
- (९) श्री स्वामी जी के ग्रन्थ जैसे उन्होंने ने बनाये थे, क्या वे वैसे ही चले आते हैं ?
- (१०) अब आर्यसमाज की उन्नति कैसे हो सकती है ?

राय साहिब की ओर से उत्तर और उन पर विचार

पहले और दूसरे प्रश्न के उत्तर में राय साहिब ने यह लिखा है कि उन्होंने किस प्रकार गरमी की ऋतु में कोहमरी की ठण्डी वायु और जब

को छोड़ कर, लाहौर की अत्यधिक गरमी में आकर श्री स्वामी जी के दर्शन किये। स्वामी जी महाराज ने दम्बई में आर्यसमाज स्थापित करके उसके लिए कुछ नियम और उपनियम बनाये थे। दो वर्ष बाद जब उन्होंने लाहौर में आर्यसमाज की स्थापना की, तो आजकल प्रचलित दश नियम और उपनियम राय साहिब की सहायता और सम्मति से बनाए गए। ये उत्तर आर्यसमाज के इतिहास से संबंध रखते हैं। इस विषय में कुछ लिखने की आवश्यकता नहीं।

तीसरे प्रश्न के उत्तर में राय साहिब लिखते हैं कि पहले तो ब्राह्मसमाजी उनके भक्त बने हुए थे, उनके निर्वाहार्थ धन आदि द्वारा सेवा भी करते थे। परन्तु जब आर्यसमाज संगठित होने लगा, तो उन्होंने यह चाहा कि उसके नियमों में वेद की तरफ कोई इशारा न किया जावे। यह श्री स्वामी जी को कभी भी स्वीकार न हो सकता था, क्योंकि वे तो वेद आदि सच्चास्त्रों के स्वाध्याय तथा प्रचार को हिंदुओं के उद्धार का परम आधार समझते थे। इसी बात पर ब्राह्मसमाजी उनकी ओर से उदासीन हो गये और उनकी सेवा-शुश्रूषा में भाग लेने से भी हट गये।

समालोचना—ऊपर का कथन कुछ ठीक और कुछ अशुद्ध है। बात यह है कि स्वामी जी महाराज ने ब्राह्मसमाज में जो व्याख्यान दिए, उन में उन्होंने पुनर्जन्म के सिद्धान्त का मण्डन किया और इस विषय में जो ब्राह्मसमाज की पोषीशन है, उसका खण्डन भी किया। स्वामी जी महाराज ने वेद के निभ्रान्ति और ईश्वरीय ज्ञान होने पर भी व्याख्यान दिए। ब्राह्मसमाज यह समझता था कि वेदों में भ्रान्ति की सत्ता है। ब्राह्मसमाज के सदस्यों ने स्वामी जी की पोषीशन पर, जो वेदों के विषय में थी, कई बार आक्रमण किये। एक बार उस प्रसिद्ध मन्त्र को, जिस में गंगा, यमुना शब्द आते हैं, उपस्थित किया और कहा कि वेदों में ये नाम विशेष नदियों के हैं, इस लिये वेद भारतवर्ष के लिए ही हैं, उन का ज्ञान सारे संसार के लिये नहीं है। इस पर स्वामी जी ने इस मन्त्र के सच्चे अर्थ कर के ब्राह्म समाजियों को बता दिया कि वे भूल में फंसे हुए हैं। ब्राह्मसमाज को केवल इस बात पर क्या ननु-नच हो सकता था कि वे वेदों का पठन-पाठन करें। उपनिषदों के पठन-पाठन की प्रथा तो ब्राह्मसमाज में आरम्भ से ही है। उन का वास्तविक एतराज इस बात पर था कि स्वामी जी महाराज वेद को ईश्वरीय ज्ञान और निभ्रान्ति मानते हैं और विश्वास रखते हैं कि उन में सब सत्य विद्याएँ भरी हुई हैं। इसी लिए ब्राह्मसमाज और आर्यसमाज का मिलाप नहीं हो सका।

चौथे प्रश्न के उत्तर में राय साहिब का उत्तर ठीक है कि “स्वामी जी महाराज वेद को नित्य, अपौरुषेय और सब विद्या-विज्ञान-पूर्ण मानते थे।”

“नित्य” का तात्पर्य यह है कि वेद अनादि है। प्रत्येक कल्प के आरम्भ में वैदिक ज्ञान और उन की शब्दरचना मनुष्य जाति को परमात्मा की ओर से प्रदान की जाती है। यह नहीं कि किसी कल्प में वेद एक प्रकार का हो और दूसरे कल्प में दूसरे प्रकार का हो। वेद के शब्द, अर्थ और उन के सम्बन्ध नित्य और अनादि हैं।

“अपौरुषेय” का यह अर्थ है किसी ऋषि या मनुष्य ने वेद को नहीं बनाया, उन की रचना ईश्वर की ओर से है, तथा स्वामी जी का यह भी विचार था कि परमात्मा ने इस वेद को सब प्रकार की विद्याओं से भरपूर किया है। मैं रायसाहिब जी से पूछना चाहता हूँ कि जिस समय स्वामी जी महाराज ने तीसरा नियम वेदों के सम्बन्ध में बनाया, तो क्या उस समय स्वामी जी के मन में इन नित्य, अपौरुषेय और सब ज्ञानों से भरपूर चारों वेदों का विचार नहीं था? राय साहिब ने मुझे स्वयं बताया है कि नियमों के बनाने के समय उन्होंने स्वामी जी महाराज को यह कहा था कि तीसरे नियम को इस प्रकार से परिवर्तित कर दिया जाय कि ‘वेद सत्य विद्याओं का पुस्तक है’, के स्थान पर ‘सत्य विद्याओं का पुस्तक वेद है’ लिख दिया जाय। परन्तु स्वामी जी महाराज ने नकार कर दी। उन की नकार ठीक थी, क्योंकि यदि स्वामी जी राय साहिब की बात को मान लेते, तो वे अपने सिद्धान्त से गिर जाते। नित्य अपौरुषेय और विज्ञान से भरपूर वेद आर्य्य-समाज की आधारशिला है। मैं राय साहिब से पूछता हूँ कि इस आधार-शिला के होते हुए, क्या वह व्यक्ति आर्य्यसमाज का मੈम्बर रह सकता है, जो यह समझता हो कि वेद समयानुसार भिन्न २ ऋषियों ने रचे हैं और उन के अन्दर ऋषियों और राजाओं के इतिहास पाए जाते हैं? श्री स्वामी जी ने आर्य्यसमाज के नियमों को बनाया, हमें उन शब्दों को जो उन्होंने प्रयोग किये हैं, उन्हीं अर्थों में लेना चाहिये, जिन में स्वामी जी उनको स्वयं लेते थे। लिखने वाले वा कहने वाले के अर्थ को उलट देना बड़ा सुगम काम होता है। यदि वेद शब्द का अर्थ वह न लें, जो स्वयं स्वामी जी महाराज लेते थे, तो तीसरे नियम में तो यह भी नहीं लिखा कि वेद कितने हैं,—एक, दो, तीन वा चार? और वे किन पुस्तकों के नाम हैं?—क्या ब्राह्मण ग्रन्थ जिन को सनातनधर्मी संहिता के साथ ही वेद का भाग स्वीकार करते हैं, वेदों में सम्मिलित हैं? मैं तो यह समझता हूँ कि जिन अर्थों में तीसरे नियम के

निर्माता ऋषि दयानन्द जी ने वेद शब्द का प्रयोग किया, उन्हीं अर्थों में 'वेद' शब्द को ग्रहण करना चाहिये। श्री स्वामी जी के विचारों को परे फैंक कर दस नियमों को पूर्ण समझने से आर्य्यसमाज की स्थिति कुछ भी नहीं रह सकती और उस का संगठन टूट जाता है। मेरी तो राय साहिब से प्रार्थना है कि जिस आधार-शिला पर स्वामी जी महाराज ने आर्य्यसमाज की नींव रखी है, उस को उखाड़ने का यत्न न करें।

पाँचवें प्रश्न के उत्तर में राय साहिब कहते हैं कि आर्य्यसमाज में प्रविष्ट होने के लिये एक व्यक्ति को केवल उस प्रार्थना-पत्र पर हस्ताक्षर करने आवश्यक है, जो तीसरे उपनियम के नोट में लिखा है। उस प्रार्थना-पत्र में यह लिखा है कि प्रार्थी आर्य्यसमाज के नियमों के अनुसार आचरण स्वीकार करता है, यह ठीक है। किन्तु राय साहिब जो परिणाम इस से निकालना चाहते हैं वह उस से सर्वथा भिन्न है जिसको कि आर्य्यसमाज के सदस्य प्रायः स्वीकार करते हैं। यदि इस प्रार्थनापत्र के शब्दों को ही केवल लिया जावे और उन के भाव को न देखा जावे, तो इस प्रार्थनापत्र के अनुसार प्रार्थी यह भी स्वीकार नहीं करता कि आर्य्यसमाज के सब के सब नियम ठीक हैं। वह तो केवल यह कहता है कि मैं इन नियमों पर आचरण करना स्वीकार करता हूँ। पहले नियम का सम्बन्ध आचरण से कुछ भी नहीं है। दूसरे नियम में आचरण-सम्बन्धी वाक्य ईश्वर की उपासना के सम्बन्ध में है। तीसरे नियम में वेद का पढ़ना-पढ़ाना, सुनना-सुनाना आचरण से सम्बन्ध रखता है। परन्तु वेद को सत्यविद्याओं का पुस्तक मानना आचरण से कोई सम्बन्ध नहीं रखता। यह तो एक सिद्धान्त है, जिसको स्वीकार करना आवश्यक है। इसका सम्बन्ध सिद्धान्त से है, न कि आचरण से। क्या राय साहिब इस बात को स्वीकार करेंगे कि आर्य्यसमाज के मैम्बर बनने के समय जो प्रार्थना-पत्र दिया जाता है, उस में कुछ संशोधन की आवश्यकता है? क्योंकि यदि केवल प्रार्थना-पत्र के शब्दों का सहारा लिया जाए, तो कोई व्यक्ति पहले, दूसरे और तीसरे नियम के कुछ भागों को न मानता हुआ भी, इस प्रार्थना-पत्र पर हस्ताक्षर करके आर्य्यसमाज का सभासद् बन सकता है, क्योंकि प्रार्थना-पत्र का कोई शब्द उसको बाधित नहीं करता कि वह सिद्धान्त-सम्बन्धी नियमों पर विश्वास रखे। यदि आचरण के साथ शब्द "विश्वास" भी लिख दिया जाता, तो मतलब अधिक स्पष्ट हो जाता और किसी प्रकार के संदेह के लिए स्थान न रहता। ज्ञात नहीं, उपनियमों को बनाते समय जिन के विषय में यह कहा जाता है कि राय साहिब के बताये हुए हैं, यह घुण्डी

क्यों रख ली गई है। निजी रूप से मेरा तो वही विचार है, जिस को मैंने चौथे नियम के सम्बन्ध में प्रकट किया है, कि श्री स्वामी जी का मतलब यही था कि इन नियमों को आर्य लोग सत्य मानकर आचरण करें, क्योंकि ऋषि सत्य विचार और सत्य वचन, सत्य आचरण की शिक्षा अपने उपदेशों में देते थे और उन्हीं के शब्दों में ही मंम्वरी के प्रार्थना-पत्र के शब्दों को हमें ग्रहण करना चाहिए।

छठे प्रश्न के उत्तर में राय साहिब दस नियमों का तात्पर्य लिखते हैं कि "स्वामी जी का आर्यसमाज बनाते हुए भाव यह था कि इसके सदस्य उत्तम धार्मिक मनुष्य बन कर हिंदू जाति का पुनः उद्धार करें। इस मानव-विकास की सम्पूर्ण पद्धति इन दस नियमों में मौजूद है। इन के अनुसार एक सत्य, नित्य, शरीरादि के बन्धन से रहित प्रभु को मान कर उसी का पूजन करना जरूरी है। उसे वेद का स्वाध्याय करना उसे पढ़ना पढ़ाना अपना परम धर्म समझना चाहिये। उसे सर्वथा सत्य को ग्रहण करने तथा असत्य को त्यागने और अपने सब व्यवहार न्यायपूर्वक करने के लिए सदा उद्यत रहना चाहिये। उसका यह कर्तव्य है कि वह संसार के शारीरिक, मानसिक, आत्मिक और सामाजिक अभ्युदय के लिए लगा रहे और सबके कल्याण में अपना कल्याण समझे। उसको चाहिये कि सदा विद्या का प्रचार तथा अविद्या का नाश करता रहे और अन्त में उसे यह समझ लेना चाहिये कि जहां उसे अपने मात्र के साथ सम्बन्ध रखने वाली बातों में पूर्ण स्वतन्त्रता होगी, वहां सामाजिक हित की बातों में उसे अपनी व्यक्ति का स्वार्थ छोड़ कर अपने व्यवहार को दूसरों के हित के अधीन रखना होगा। कितना सुन्दर तथा उच्च आदर्श है जो नियमों द्वारा स्वामी जी ने प्रत्येक आर्य-समाजी के सामने रखा है। इन पर आचरण करने से मनुष्य भगवद्भक्त, ऋषिभक्त, सत्यप्रिय, न्यायशील, विद्याप्रेमी, स्वार्थरहित, परोपकारी तथा सामाजिक संगठन का बढ़ाने वाला बन सकता है।

समालोचना—जो व्याख्या ऊपर के वाक्यों में आर्यसमाज के नियमों की की है, वह हृदय को प्यारी प्रतीत होती है। परन्तु मैं समझता हूँ कि इसमें पूर्ण सत्य नहीं है। ऋषि का हिंदू जाति से अत्यन्त प्रेम था। उन्हीं ने हर प्रकार से इस जाति की सेवा की है और अपने अनुयायियों को आर्य जाति की सेवा की शिक्षा भी दी है। परन्तु ऋषि का उद्देश्य केवल हिंदू जाति की ही सेवा

न था। वे जैसा कि नियमों में स्पष्ट लिखा है सारे संसार का शारीरिक, आत्मिक और सामाजिक उपकार करना चाहते थे। यदि उन का यह विचार न होता तो वे नियमों में संसार के उपकार के स्थान पर हिंदुओं का उपकार लिखते। वस्तुतः सत्य यही है कि ऋषि वैदिक धर्म के प्रचार से हिंदुओं का श्रीर उनसे इतरों का उपकार करना चाहते थे। सनातन-धर्मियों का विचार यह हो सकता है कि वेद केवल हिंदुओं के लिये ही हैं। ऋषि का सिद्धांत यह था कि वेद सारे संसार के हित के लिये परमात्मा ने मनुष्यजाति को प्रदान किये। एक देशभक्त के रूप में स्वामी दयानन्द भारतवर्ष से विशेष प्रेम रखते थे। परन्तु एक ऋषि के रूप में उनका उपदेश मनुष्य मात्र के लिये था। श्री स्वामी दयानन्द जी के कार्य को केवल हिंदुओं तक ही सीमित करना उनके मिशन को और वैदिक धर्म को उच्चासन से नीचे गिराना है। ईश्वरीय ज्ञान होने से वेद केवल आर्यजाति के लिये ही नहीं है, बल्कि मनुष्य मात्र के कल्याण के लिये हैं।

सातवें प्रश्न के विषय में रायसाहिब लिखते हैं कि उनको वेदों के सत्य मानने में संकोच था, परन्तु स्वामी जी के कहने से उन्होंने ने समाज की मैम्बरी के फार्म पर हस्ताक्षर कर दिये। रायसाहिब लिखते हैं कि “तीसरे नियम के सम्बन्ध में ही उस समय कुछ संकोच था। मैंने श्री स्वामी जी से कहा कि मैंने अभी तक वेद को नहीं पढ़ा, इस लिये मैं कैसे कह सकता हूँ कि वह सत्यविद्या की पुस्तक है। इस पर उन्होंने मुझ से पूछा कि क्या आप हिन्दु-समाज के पुनर्जीवन के लिये वेद का उद्धार करना जरूरी समझते हैं? मुझे इस बात की सत्यता में विश्वास था। इस लिये इसका मैंने हाँ में ही उत्तर दिया। तब वे सन्तुष्ट होकर कहने लगे कि बस यही इस नियम का तात्पर्य है। मैं चाहता हूँ कि सब लोगों का वेद की तरफ़ मुख हो जावे। आप इसे पढ़ने में लग जाओ, शनैः शनैः इसकी सत्यता का आपको अपने आप पता लग जायेगा। इस व्याख्या से मेरा संकोच दूर हो गया और तभी से लेकर आज दिन तक मैं आर्यसमाज में शामिल चला आता हूँ और यथाशक्ति वैदिक स्वाध्याय के नियम पर आचरण करता रहता हूँ।”

समालोचना—मुझे शोक है कि राय साहिब ने अपने शब्दों के भाव पर विचार न करते हुए ऊपर के शब्दों को पुस्तक में लिखवाया है। यह ठीक है कि जिस मनुष्य को वेदों की सत्यता पर विश्वास न हो उस को एक

वेदपारग ऋषि कह सकता है कि तुम शनैः-शनैः वेदों का पढ़ना आरम्भ कर दो, तुम्हें वेदों की सत्यता पर विश्वास हो जायेगा। परन्तु यह युक्ति कि वेदों को तुम सत्य मान लो, क्योंकि वेद के द्वारा ही हिन्दुजाति पुनः जीवित हो सकती है, एक ऐसी युक्ति है जो ईमानदारी के सिद्धान्त के विरुद्ध है। वेदों के द्वारा हिन्दुजाति पुनः जीवित होगी, इस लिये कि वेद सत्य हैं और सत्य के मानने से ही जीवन उत्पन्न होता है। परन्तु वेदों को केवल इस लिये सत्य मान लो कि उस से हिन्दुजाति का संगठन हो जायेगा, मुझे ठीक नहीं जँचता। मैं यह भी विश्वास नहीं करता कि श्री स्वामी जी महाराज ने ऐसी युक्ति दी हो, सम्भवतः राय साहिब को ही श्री स्वामी जी के शब्द भूल गए होंगे। जो ऋषि कांग्रेस के पिता मिस्टर ह्यूम को वेदों की सच्चाई पर चैलेंज कर सकता था और कर्नल ऑल्काट, मैडम ब्लैवट्सकी से तिनका तोड़ सकता था इस लिये कि उनके विचार वैदिक नहीं थे, उसे राय मूलराज साहिब को आर्यसमाज में प्रविष्ट करने के लिये इस भूठी युक्ति की आवश्यकता नहीं थी कि क्योंकि वेदों के मानने से हिन्दुओं का उद्धार होता है इसलिये तुम वेदों को सत्य मान लो। मैं तो यह समझता हूँ कि रायसाहिब ने ऋषि के साथ अत्यन्त अन्याय किया है।

आठवाँ प्रश्न और उस का उत्तर जो राय साहिब ने दिया है वह विशेष विचार के योग्य है। पहले सात प्रश्न आठवें के लिये भूमिका का काम देते हैं। मुख्य मतभेद राय साहिब के इस आठवें प्रश्न के उत्तर पर है। राय साहिब का भाव यह है कि आर्यसमाज के मੈम्बर को दस नियमों के सिवाय और किसी सिद्धान्त के मानने की आवश्यकता नहीं। सिद्धान्तों के मानने से मानव-मस्तिष्क पर ताला लग जाता है। आर्यसमाज के माननीय नेता स्वर्गीय लाला साईदास जी का यही विचार था, और ये सिद्धान्त ही आर्यसमाज के मार्ग में रुकावट हैं। यह प्रश्न और राय साहिब का उत्तर यह है :—

प्रश्न—“क्या इन नियमों के साथ श्री स्वामी जी कृत ग्रन्थों में लिखी हुई सभी बातों को मानना आर्यसमाज का सभासद् होने के लिये आवश्यक है ?”

उत्तर—“नहीं। जैसा मैं पहले कह चुका हूँ श्री स्वामी जी का आर्यसमाज बनाने का उद्देश्य प्राचीन वैदिक आदर्श के अनुसार उच्च जीवन के घनी व्यक्ति पैदा करना था। इसी अभिप्राय से वे चाहते थे कि लोगों में

स्वाध्याय का प्रचार हो और प्राचीन वेदविद्या फिर जीवित हो। इसी विचार से उन्होंने अपने ग्रन्थ रचे तथा वेदभाष्य किया। पर इस का यह मतलब कभी नहीं था कि आर्यसमाज के मੈम्बरों के लिये यह आवश्यक है कि वे सब उन दार्शनिक तथा सभी दूसरे विचारों में उन के साथ संपूर्णतया सहमत हों। उन के मन्तव्य और अमन्तव्य उन्हीं के थे, अतः उन्होंने सत्यार्थप्रकाश के अन्त में उन विचारों के साथ 'स्व' अर्थात् 'अपने' का विशेषण जोड़ दिया था। उनका आदर करना तथा पूर्व कहे दस सार्वजनिक नियमों के आचरण में उन के पीछे चलना हमारा गौरव है। परन्तु व्यक्तिगत विचारों तथा अन्य बातों में अपनी बुद्धि को बिलकुल प्रयोग में न लाना, कम से कम आर्यसमाज में पहले आने वाले नेताओं को जो कि श्री स्वामी जी का भाव भली भाँति भाँप चुके थे, कभी भी स्वीकार न था। इस बात की ऐतिहासिक पुष्टि भी मौजूद है। श्री स्वामी जी के देहान्त के पीछे दिसम्बर १८८३ में अजमेर में परोपकारिणी सभा की बैठक थी। उस समय एक महानुभाव ने यह प्रस्ताव किया कि आर्यसमाजियों के लिये श्री स्वामी जी के स्वमन्तव्यों पर हस्ताक्षर करने भी आवश्यक कर दिए जावें। इस पर स्वर्गीय श्री लाला साईदास जी ने, जो उस समय लाहौर आर्यसमाज के प्रधान थे, यह स्पष्ट रूप से घोषणा की कि ऐसा करना आर्यसमाज के मौलिक अभिप्राय के विरुद्ध है। आर्यसमाज के प्रत्येक मੈम्बर के लिये केवल दस नियमों पर आचरण स्वीकार करना ही जरूरी है। हाँ श्री स्वामी जी के विचारों का आदर करना चाहिये। परन्तु उन से उन के बारे में मतभेद भी हो तो भी कोई डरने की बात नहीं है। इस से स्पष्ट है कि आरम्भ में इस विषय में आर्यसमाज के प्रधान पुरुष कैसा समझते थे। यह बड़े दुख की बात है कि आर्यसमाज के अन्दर कुछ ऐसे लोग पैदा होते रहे हैं जो श्री स्वामी जी की उदारता तथा सत्यप्रियता को भूल कर व्यक्तिगत विचारधारा को रोक कर सब को अपने अपने लिये सोचने के अभ्यास से हटाने के पक्ष में रहे हैं। उनकी इस अनुचित तथा गलत नीति का यह फल हो रहा है कि आर्यसमाज एक संकुचित संप्रदाय की सीमा के अन्दर बन्द हुआ चाहता है। श्री स्वामी जी को किसी पन्थ या संप्रदाय को चलाने की इच्छा नहीं थी; वे सांप्रदायिक संकोच के कट्टर विरोधी थे। वे तो आचरण-बल रखने वाले, उदार विशाल वैदिक धर्म के सेवकों को संसार का पुनरुद्धार करते हुए देखना चाहते थे। क्योंकि आर्यसमाजी साधारणतया उनके इस महान् लक्ष्य को समझने में असमर्थ रहे हैं, इस की ओर विशेष रूप से बड़ नहीं पाए और स्वाध्याय में क्रियात्मक रुचि पैदा नहीं कर सके, इस लिए वे

हिंदुसमाज की बीमारी का इलाज भी नहीं कर सके। वे इस की दुर्गति को हटा कर सङ्गठित होकर आगे बढ़ना इसे नहीं सिखा सके। यदि वे इस व्यक्तिगत स्वतन्त्रता को दबाने की तथा विचार को दबाने की मिथ्यानीति को नहीं छोड़ेंगे तो लाभ तो कहाँ, भय है कि वे अधिक हानि करने वाले होंगे। मैं पहले बता चुका हूँ, कि आर्यसमाज में जब कोई शामिल होता था तो दस नियमों के अनुसार व्यवहार करना ही स्वीकार करता था। वह श्री स्वामी जी के निःश्रान्त होने, उन के मन्तव्यों में विश्वास करने, उन के वेद-भाष्य को सर्वथा ठीक समझने, विशेषवादों, विचारों या सिद्धान्तों के मानने अथवा बहुपक्ष की सम्मति से दब कर अपने व्यक्तिगत विचारों को दबाने के लिये अपने आपको कभी भी न बांधता था। इस लिये यह कैसे ठीक हो सकता है कि किसी व्यक्ति को अब श्री स्वामी जी के या वर्तमान शक्ति-सम्पन्न बहुपक्ष के विचारों के अधीन अपनी बुद्धि को करने पर बाधित किया जाय ?”

राय साहिब के उत्तर का प्रत्युत्तर

मैंने राय साहिब के विचार को अक्षरशः ऊपर नकल कर दिया है, ताकि किसी सामाजिक भाई को, इसके समझने में कठिनाई न हो और वह यह भी देख सके, कि क्या उसके उत्तर में जो मैं लिख रहा हूँ, उसमें कोई सत्यता है वा नहीं।

सब से पहले आठवें प्रश्न को अशुद्ध ढंग पर लिखा गया है। कोई नहीं कहता कि आर्यसमाज का मंम्वर बनने के लिये या उस का मंम्वर रहने के लिए श्री स्वामी जी महाराज के बनाये हुए पुस्तकों में लिखी हुई सभी बातों को मानना आवश्यक है। स्वामी जी अपने आप को निःश्रान्त नहीं समझते थे, और न ही आर्यसमाज की प्रतिज्ञा है कि वे निःश्रान्त थे। आर्यसमाज ने कभी भी यह नहीं कहा, कि उनके पुस्तकों में जो विचार लिखे हुए हैं उन सब को अक्षरशः ठीक मानना आवश्यक है। परन्तु इसका यह मतलब नहीं कि जो कुछ स्वामी जी महाराज ने लिखा है, वह अशुद्ध और अनावश्यक है। स्वामी जी ने वर्षों के ब्रह्मचर्य, विद्या-ग्रहण, तपस्या और विचार के पश्चात् वेदों का स्वाध्याय किया। उस स्वाध्याय से उन्होंने वेदों के संबन्ध में अपनी सम्मति निर्धारित की और अनुभव किया कि वेदों में कौन २ सिद्धान्त पाये जाते हैं। उन सिद्धान्तों को उन्होंने अपनी पुस्तकों में लिखा है। उन सिद्धान्तों को केवल इस युक्ति पर कि कोई मनुष्य निःश्रान्त नहीं हो सकता, परे फँक देना

सर्वथा अनुचित है। हमारा यह विचार है कि नियम बनाने के समय वे सिद्धान्त महर्षि के मन के सामने थे। और जिन अर्थों को सामने रख कर उन्होंने दस नियमों को बनाया, उन्हीं अर्थों में उन नियमों की व्याख्या करनी चाहिए। यदि महर्षि के विचारों को पृथक् रख कर हम दस नियमों को ही आर्यसमाज की मैम्बरी के लिए आवश्यक समझें, तो आर्यसमाज का सारा संगठन छिन्न-भिन्न हो जायगा, और आर्यसमाज के सामने कोई उद्देश्य नहीं रहेगा। मैं राय साहिब से पूछना चाहता हूँ कि केवल दस नियमों पर भरोसा करके वे बतलाएं कि निम्नलिखित बातों का निर्णय वे किस प्रकार करेंगे—

(१) यह कहाँ लिखा है कि वेद चार ही हैं और वे किन पुस्तकों के नाम हैं? यदि एक मनुष्य यह मानता है कि अथर्ववेद पीछे बना, जैसे यूरोपियन स्कॉलर कहते हैं, तो आप का क्या अधिकार है कि आप उसे समाज का सभासद् बनने से रोकें? दस नियमों में कहीं नहीं लिखा कि वेद क्या हैं।

(२) सनातनधर्मी लोग वेदों के दो भाग मानते हैं एक संहिता और दूसरा ब्राह्मण। कई अच्छी-अच्छी पुस्तकों में यह विचार पाया जाता है। राय साहिब बतलाएं कि इस बात का निर्णय कौन करेगा कि ब्राह्मणभाग वेद नहीं—और संहिता वेद है? राय साहिब के विचार के अनुसार ऐसा मानने वाला व्यक्ति क्यों समाज का सभासद् नहीं बन सकता?

(३) नियमों में तो केवल इतना लिखा है कि ईश्वर की ही उपासना करनी चाहिये। यह कहीं नहीं लिखा कि सन्ध्या आदि से उस की पूजा हो। राय साहिब का क्या अधिकार है कि वे एक सनातनी को, जो अपने ढङ्ग पर मूर्तियों के द्वारा ईश्वरभक्ति करता है, आर्यसमाज का मैम्बर बनने से रोक सकें। ईश्वर के जो गुण दूसरे नियम में वर्णन किये गए हैं, उन को सनातनी भी ठीक मानते हैं।

(४) यदि एक मनुष्य यह कहे कि नियमों में संस्कारों का वर्णन नहीं है, इसलिये मैं १६ संस्कारों को नहीं मानता, तो राय साहिब के विचार के अनुसार वह मनुष्य भी आर्यसमाज का मैम्बर रह सकता है।

(५) राय साहिब के विचार के अनुसार एक व्यक्ति चाहे जीते पितरों का श्राद्ध माने वा मृतक पितरों का श्राद्ध तर्पण स्वीकार करता हो, वह हर अवस्था में आर्यसमाज का सभासद् रह सकता है।

(६) नियमों में कहीं नहीं लिखा कि तीन वस्तुएं अनादि हैं और जीव तथा प्रकृति ब्रह्म से पैदा नहीं हुए । एक नवीन वेदान्ती भी आर्यसमाज का वैसा ही मँबर रह सकता है, जैसा तीन पदार्थों को अनादि मानने वाला ।

इन के अतिरिक्त और बहुत सी बातें हैं, जिन के विषय में नियमों में कुछ नहीं लिखा गया । यदि राय साहिब के विचार को ठीक मान लिया जाए, तो आर्यसमाज किसी बात का प्रचार कर ही नहीं सकता । उस के मँबर मृतक श्राद्ध के मानने वाले और न मानने वाले, मूर्तिपूजा के द्वारा ईश्वरभक्ति करने वाले और बिना मूर्ति के सन्ध्या करने वाले, चारों वेदों को मानने वाले और इन में से किसी को न मानने वाले, केवल संहिता को वेद मानने वाले, और ब्राह्मण-भाग को भी वेद मानने वाले, अर्थात् हर प्रकार के मनुष्य आर्यसमाज के मँबर होंगे । क्या इस प्रकार की श्रेणी किसी सिद्धान्त का प्रचार कर सकती है ? और उस वेद का भी क्या मूल्य होगा, जिसके विषय में एक साहिब तो कुछ मानेंगे और दूसरे कुछ और ? केवल दस नियमों को मान कर एक सनातनधर्मी जो सायणाचार्य और महीधर की टीकाओं को ठीक मानता है और स्वामी दयानन्द के भाष्य को ठीक नहीं मानता, आर्यसमाज का मँबर बन और रह सकता है । राय साहिब कहते हैं कि आर्यसमाज की स्थापना स्वामी दयानन्द जी ने इस लिये की थी कि लोग वेदों का स्वाध्याय करें और सदाचारी और परोपकारी बनें । मैं इन तीनों बातों को ठीक समझता हूँ । परन्तु स्वामी जी का भाव केवल यही नहीं था । वेदों का स्वाध्याय तो सनातनी पण्डित भी करते हैं । सदाचारी और परोपकारी लोग हर एक मत में पाए जाते हैं, केवल इन बातों के लिये आर्यसमाज बनाने की आवश्यकता न थी । स्वामी जी के सामने एक विशेष उद्देश्य था । उन्होंने वेदों में ऐसी सच्चाइयों का ज्ञान प्राप्त किया था, जिनके प्रचार की वे इच्छा रखते थे, क्योंकि वे इन सच्चाइयों के प्रचार से ही संसार का कल्याण मानते थे । इन सच्चाइयों के फैलाने के लिये पहले पहल उन्होंने पाठशालाएं खोलीं । जब उन्होंने देखा कि उनसे उद्देश्य पूरा नहीं होता तो उन्होंने पाठशालाएं तोड़ दीं और स्थान-स्थान पर घूम कर वेद और वैदिक सिद्धान्तों का प्रचार किया । इन सिद्धान्तों को फैलाने के लिये उन्होंने आर्यसमाज की स्थापना की । यदि आर्यसमाज स्वामी दयानन्द के सिद्धान्तों को फैला दे, तो आर्यसमाज अपने उद्देश्य को पूरा करेगा । जो लोग उन के सिद्धान्तों को सच्चा मानेंगे, वे नेक और परोपकारी भी बन जायेंगे । यदि श्री स्वामी जी का यह उद्देश्य न होता, तो वे मन्तव्यामन्तव्य

में यह न बतलाते कि उन के सिद्धान्त वही हैं जो वेदादि सत्य शास्त्रों ने बतलाए हैं और ब्रह्मा से ले कर जैमिनि मुनि पर्यन्त सब ने स्वीकार किये हैं और वे अन्त में ईश्वर से यह प्रार्थना करते हैं कि—

“सर्वशक्तिमान् परमात्मा की कृपा, सहाय और आप्त जनों की सहानुभूति से ये सिद्धान्त सर्वत्र भूगोल में शीघ्र प्रवृत्त हो जावें”

यह बड़ी विचित्र बात है कि श्री स्वामी जी इच्छा करें कि उन के सिद्धान्त सारे संसार में फैल जायें, परन्तु आर्यसमाज के सभासदों से यह आशा न करें कि वे भी उनको स्वीकार करें। यदि आर्यसमाज के बनाने में श्री स्वामी जी महाराज का भाव अपने सिद्धान्तों के प्रचार का न होता, तो उनको क्या आवश्यकता थी कि वे स्थान-स्थान पर घूम कर आर्यसमाजें स्थापन करें। यदि आर्यसमाज के सामने कोई प्रापेगैण्डा न हो और आर्यसमाज का काम केवल यह ही हो कि आर्यसमाज के मँम्बर वेदों का स्वाध्याय करें और नेक बनें, तो स्वामी जी महाराज ने अपने जीवन में जितना परिश्रम किया वह सब व्यर्थ प्रतीत होता है। सायणाचार्य और महीधर के भाष्य को पढ़ने वाले भी वेद ही का स्वाध्याय करते हैं। क्या आवश्यकता थी कि स्वामी जी महाराज वेदभाष्य बनाने के लिये इतना परिश्रम करते? वे समझते थे कि कोई सोसाइटी जीवित नहीं रह सकती जब तक उसके सामने कोई प्रापेगैण्डा न हो और प्रापेगैण्डा निश्चित सिद्धान्तों ही का हो सकता है। संशयवादी प्रापेगैण्डा को हानि पहुँचा सकते हैं, इस के सिवाय उनका अपना कोई प्रापेगैण्डा नहीं हो सकता। राय साहिब का यह विचार प्रतीत होता है कि सिद्धान्त मानने से बुद्धि पर ताला लग जाता है। यदि इसको हर अवस्था में ठीक मान लिया जावे तो क्या लोगों की बुद्धि को उस समय ताला नहीं लगा, जब ईश्वरवाद को स्वीकार कर के आर्यसमाज ने नास्तिकों को अपने दायरे से बाहिर कर दिया? क्या उस समय लोगों की बुद्धि पर ताला नहीं लगा, जब आर्यसमाज ने वेद को सत्य मानकर ब्राह्मसमाजी और दूसरे मतवालों को अपने क्षेत्र से बाहिर धकेल दिया? क्या उस समय बुद्धि पर ताला नहीं लगा, जब आर्यसमाज ने यह प्रचार किया कि सब विद्याओं का आदिमूल परमेश्वर है? संक्षेपतः आप कोई नियम बनायें, वह कुछ न कुछ स्वातन्त्र्य में बाधा डालेगा। जब आर्यसमाज का यह भाव था कि सिद्धान्तों के झगड़े में पड़ कर लोगों की बुद्धि को सीमित न किया जाय, तो क्या कारण था कि आर्यसमाज ने थियासोफिस्ट सोसाइटी की तरह अपने मँम्बरों को हर बात की स्वतन्त्रता न दे दी? मानव-स्वतन्त्रता में उस समय बाधा

पड़ती है जब किसी असत्य को सत्य समझ कर किसी के गले मढ़ा जाये, न यह कि चन्द सिद्धान्तों के धारण करने से स्वतन्त्रता का गला घोंटा जाता है। आर्यसमाज कोई सम्प्रदाय नहीं है और न स्वामी जी का यह भाव था कि आर्यसमाज कोई सम्प्रदाय बने। आर्यसमाज का सिद्धान्त तो केवल सत्य को फैलाना है और वह सत्य आर्यसमाज के प्रवर्तक ने वेदों के आधार पर अपने सिद्धान्तों में निश्चित कर दिया है। जिस मनुष्य को उनकी सत्यता पर विश्वास नहीं, वह आर्यसमाज से परे रह सकता है। यदि इनकी सच्चाई पर उसे शङ्का है, तो शङ्का के समय में वह आर्यसमाज का मँम्बर रह सकता है। परन्तु आर्यसमाज के सिद्धान्तों के प्रचार में किसी प्रकार का विघ्न डालने का अधिकार उसे नहीं है। यदि उसका संशय निश्चित सिद्धान्त की सीमा तक पहुँच गया हो, तो उस का कर्तव्य है कि वह अपने विश्वास को आर्यसमाज के विद्वानों और मँम्बरों के सामने पेश करे। यदि उस का सन्तोष आर्यसमाज के विद्वानों के द्वारा हो जाये तो अच्छा, अन्यथा ईमानदारी की दृष्टि से वह आर्यसमाज से अलग हो कर अपने विशेष विचारों का प्रचार करे। यदि वह मनुष्य किसी विशेष विचार का प्रचार करता है, तो क्या वह उस विचार की दृष्टि से लोगों की स्वतन्त्रता में बाधा नहीं डालता? वह स्वतन्त्रता जो किसी मनुष्य वा श्रेणी को किसी विचार पर जम कर खड़े होने से रोकती है, वह स्वतन्त्रता नहीं, बल्कि आपाधापी और बरबादी है। स्वतन्त्रता के विचार की दृष्टि से तो दस नियमों के स्वीकार करने की भी कोई आवश्यकता न थी। संसार में ऐसे भी अनेक मनुष्य हुए हैं, जो न परमेश्वर को और न उसके ज्ञान को मानते थे और फिर भी उन्होंने संसार की निःस्वार्थ सेवा की। यदि आर्यसमाज का मतलब केवल यही होता कि संसार की सेवा करना है तो फिर दस नियमों के अन्दर पहले तीन सिद्धान्तों को रख कर आर्यसमाज के दाँयरे को सीमित करने की आवश्यकता न थी।

राय साहिब कहते हैं कि स्वर्गवासी लाला साईदास जी ने परोपकारिणी की बैठक में राय साहिब के विचारों का अनुमोदन किया। मैं उस समय परोपकारिणी सभा का मँम्बर नहीं था, और उसके विषय में कुछ नहीं कह सकता। सम्भवतः जिस कार्यवाही की ओर राय साहिब सङ्केत करते हैं, वह परोपकारिणी के रजिस्ट्रों में दर्ज होगी। यह बात अरुचिकर न होगी यदि राय साहिब स्वर्गवासी लाला साईदास जी के प्रस्ताव को परोपकारिणी सभा की कार्यवाही में से नकल करके पेश करें। मेरा सम्बन्ध श्री लाला

साईंदास जी स्वर्गवासी से गहरा रहा है। मैं जानता हूँ कि वे सामाजिक सिद्धान्तों में बड़े दृढ़ थे। जिस समय कलकत्ते में ३०० पण्डितों ने मिलकर स्वामी जी के वेदभाष्य और सिद्धान्तों का विरोध किया, तो श्री लाला साईंदास जी ने पण्डितों की कार्यवाही के विरुद्ध एक पुस्तक लिखी, जिस का नाम 'एक आर्य' था। श्री लाला साईंदास जी की प्रधानता के समय बहुत से शास्त्रार्थ हुए। यदि आर्यसमाज के सिद्धान्त निश्चित नहीं थे, तो क्या आवश्यकता थी कि विरोधी पंडितों के विरुद्ध व्याख्यान देकर उनका खंडन किया जाता, या उनके साथ शास्त्रार्थ रचे जाते। राय बहादुर साहिब के समय से समाज की पोलिसी वही चली आती है, जो उन्होंने स्वयं स्थापन की थी। भेद केवल यह है कि राय साहिब आर्यसमाज की जीवनयान्त्रा को उस दृष्टि से नहीं देखते जिससे कि वे पहले देखा करते थे। स्वामी जी के वेदभाष्य के विषय में मैं इतना कह देना चाहता हूँ कि वेदों का मान बहुत ही कम हो जाता, यदि श्री स्वामी जी अपना वेदभाष्य रच कर लोगों को यह न बतलाते कि सायणाचार्य और महीधर ने अर्थ का अनर्थ कर दिया है और उन्होंने वेदों का मान बहुत कम कर दिया है। यूरोपीयन विद्वान् तो वेदों को केवल गड़रियों के गीत समझते हैं। श्री स्वामी जी के भाष्य के सिवाय और कोई भाष्य ऐसा नहीं मिलता, जो वेदार्थ के महत्त्व को दर्शाने वाला हो।

केवल दस नियमों को मानने के सिद्धांत के विषय में मैं अन्त में यह कहना चाहता हूँ कि श्री स्वामी जी के वेदार्थ से अलग करके दस नियम ऐसे हैं जिन पर एक सनातनधर्मी सुगमता से हस्ताक्षर कर सकता है। आर्य-समाज के सामने फिर कोई प्रोपेगैंडा नहीं रहता।

नवें प्रश्न के उत्तर के विषय में

नवें प्रश्न के उत्तर में राय साहिब इस बात पर बल देते हैं कि आज-कल स्वामी जी के जो ग्रन्थ छपते हैं, उनसे यह पता नहीं लगता कि कौनसा भाग स्वामी जी का लिखा हुआ है और कौन से भाग में दूसरों का हाथ है। इसके लिए उनकी पहली युक्ति यह है कि पहले सत्यार्थप्रकाश में स्वामी जी ने लिखा था कि मांस तथा अन्य खाद्य पदार्थों का यज्ञ में होम के पश्चात् सेवन किया जावे और पहली संस्कार-विधि में यह लिखा था कि अन्न-प्राशन-संस्कार के अवसर पर बच्चों को तीतर का शोरवा पिलाना चाहिये।

इस बात के जतलाने के लिये राय साहिब की आवश्यकता नहीं थी, सनातनी पंडित कालूराम और पंडित अखिलानन्द ने भी कई बार यह जतलाया है। परन्तु स्वामी जी के विरुद्ध लिखने वाले यह भूल जाते हैं कि संस्कारविधि में उस स्थल पर यह भी लिखा था कि यह एकदेशी मत है अर्थात् एक विशेष सूत्रग्रन्थ का मत है सब का नहीं, और स्वामी जी ने कई स्थलों पर मांस-भक्षण का खंडन भी किया है और रायसाहिब ने भी उनके व्याख्यान सुने होंगे। स्वामी जी महाराज ने वेदभाष्य की पत्रिकाओं में अपने जीवन ही में कई बार नोटिस दिया कि उनके सत्यार्थप्रकाश आदि में कई गलत बातें छप गई हैं। उन्होंने गोकर्णानिधि पुस्तक को भी अपने जीवन-काल में ही प्रकाशित किया था जिसमें उन्होंने केवल गोरक्षा का मंडन ही न किया था, बल्कि सामान्य मांस-भक्षण के विरुद्ध भी लिखा था। मुझे अच्छी तरह ज्ञात है कि गोकर्णानिधि की हस्तलिखित कापी स्वामी जी के अपने हाथ से ठीक की हुई रायसाहिब के पास विद्यमान थी और उन्होंने मुझे वह कापी दिखलाई थी। इस अवस्था में क्या रायसाहिब का कर्तव्य नहीं था कि वे स्वामी जी महाराज से निवेदन करते कि आप पहले मांस के पक्ष में थे और अब आप मांस का विरोध करते हैं। उनके जीवन में तो रायसाहिब को यह साहस नहीं हुआ कि वे उनसे किसी प्रकार का प्रश्न करें और हमारे सामने आक्षेप पेश करते हैं। हमारा उत्तर तो यही है कि जो नोटिस स्वामी जी महाराज ने दिया है, वह ठीक है।

श्री स्वामी जी के पुस्तकों के सम्बन्ध में रायसाहिब की दूसरी युक्ति यह है कि कार्य की अधिकता के कारण स्वामी जी संस्कृत में वेदभाष्य लिखा देते थे और पं० भीमसेन और पं० ज्वालादत्त उनका अनुवाद हिन्दी में कर देते थे और यह कि स्वामी जी के देहान्त के बाद कुछ भाग संस्कृत से हिन्दी में किया गया। यह ठीक है कि स्वामी जी महाराज अपने हाथ से नहीं लिखते थे, बल्कि पण्डितों को लिखवाते जाते थे; परन्तु रायसाहिब इस बात को भूल गए हैं कि स्वामी जी के पुस्तकों पर उनके अपने हाथों से संशोधन किए हुए विद्यमान हैं। जिन पुस्तकों का संशोधन उन्होंने स्वयं किया और उन में कोई कांट-छांट नहीं हुई, उन पुस्तकों पर अविश्वास की मोहर कैसे लग सकती है? आर्यसमाजियों की यह इच्छा रही है कि स्वामी जी के पुस्तकों की छपने से पहले असली कापी के साथ तुलना कर ली जाए। इस काम के लिये वह उप-सभा नियत हुई थी, जिसका रायसाहिब ने सङ्केत किया है। दो तीन वर्ष हुए कि एक उपसभा संस्कारविधि के संशोधन के लिए नियत हुई थी, और मुझे भी उसका सदस्य बनाया गया था। वर्तमान

संस्कारविधि का असली हस्तलिखित संस्कारविधि के साथ तुलना करके संशोधन किया गया। इस समय भी परोपकारिणी सभा इस बात में संलग्न है कि स्वामी जी महाराज के हस्तलिखित पुस्तकों की फोटो ली जाय, और सत्यार्थप्रकाश के पुस्तक की फोटो ली जा चुकी है। इससे स्पष्ट है कि परोपकारिणी सभा अपने कर्तव्य का पूरी ईमानदारी से पालन कर रही है। राय साहिब परोपकारिणी सभा के स्वयं कार्यकर्ता प्रधान हैं और यदि वे अपना कुछ समय परोपकारिणी के कामों के लिए व्यय करें तो बहुत हितकर सेवा कर सकते हैं।

तीसरी युक्ति मुन्शी समर्थदान भूतपूर्व मैनेजर वैदिकयन्त्रालय से सम्बन्ध रखती है। राय साहिब के कथनानुसार मुन्शी समर्थदान मांस के बहुत विरोधी थे और श्री स्वामी जी के लेख को इस विषय में उन्होंने काट दिया। १८९१ में मुन्शी समर्थदान के विचार में परिवर्तन आ गया और उन्होंने रायसाहिब के सामने अमृतसर में आकर बड़ा पश्चात्ताप प्रकट किया कि क्यों उन्होंने उन वाक्यों को, जो मांस-भक्षण के पक्ष में थे, काट दिया। परोपकारिणी का कर्तव्य है कि वह इस विषय में खोज करे। परन्तु क्या रायसाहिब के मन में यह विचार कभी नहीं आया कि मुन्शी समर्थदान जिस ने श्री स्वामी दयानन्द के साथ गद्दारी (विद्रोह) की, वह रायसाहिब के सामने भी उनको प्रसन्न करने के लिए झूठ बोलता हो।

दसवें प्रश्न के उत्तर में रायसाहिब यह लिखते हैं कि आर्यसमाजियों को परोपकारी बन कर अपना काम करते जाना चाहिये और आर्यसमाज की उन्नति उस समय तक नहीं हो सकती, जब तक वे श्री स्वामी दयानन्द सरस्वती के वेदभाष्य या सिद्धान्तों को उपेक्षा की दृष्टि से देखते हुए केवल दस नियमों पर आचरण करने का ख्याल नहीं करते। जो लोग आर्यसमाज में सिद्धान्तों का दखल देते हैं, वे श्री स्वामी जी की आज्ञा के विरुद्ध चल कर उन से घोर अन्याय करते हैं। उन को चाहिये कि चाहें कितना ही बड़ा मतभेद क्यों न हो, वे उसे उपेक्षा की दृष्टि से देखते हुए मिल-जुल कर यह काम करें।

आर्यसमाजों से निवेदन

जहां तक मैंने समझा है और जैसा कि पाठकों को ऊपर की पंक्तियों से स्पष्ट हो गया होगा कि राय बहादुर लाला मूलराज जी श्री स्वामी जी के

सिद्धान्तों और उन के वेदभाष्य को आर्यसमाज से सर्वथा पृथक् करना चाहते हैं और आर्यसमाजियों में यह भाव डालना चाहते हैं कि स्वामी जी के वर्तमान ग्रन्थ विश्वास के योग्य नहीं हैं। यह प्रश्न सैद्धान्तिक प्रश्न है। मुझे निजी रूप से ज्ञात है कि पंडित विश्वबन्धु का भी यही सिद्धान्त है। कुछ समय व्यतीत हुआ जब मुझे इस सिद्धान्त का पता लगा तो मैं ने उन को कहा कि उन्हें साहस करके इस प्रश्न का निर्णय आर्यसमाजों से करा लेना चाहिये। उन को चाहिये कि वे दो तीन महीने कालिज से छुट्टी लेकर समाजों में दौरा करें और उन से पूछ लें कि क्या आर्यसमाजी उन के विचार को स्वीकार करते हैं वा नहीं। यदि आर्यसमाज स्वामी जी के सिद्धान्तों और वेदभाष्य को परे फैंक कर केवल दस नियमों पर ही अपनी बुनियाद रखना चाहता है तो वे लोग जो स्वामी जी के सिद्धान्तों से प्रेम करते हैं, और उन के प्रचार करने के इच्छुक हैं, वे ऐसे समाजों से अपना सम्बन्ध विच्छेद कर लेंगे और यदि आर्यसमाजों ने उन की बात को स्वीकार न किया तो फिर उन का कर्तव्य है कि या तो वे स्वामी जी के सिद्धान्तों को स्वीकार करें और जो मतभेद उन के विचारों में है उसे दूर करें और या फिर आर्यसमाज से पृथक् हो जाएं। मैं यह ठीक नहीं समझता कि एक मनुष्य आर्यसमाज की पदवियों से लाभ उठाता हुआ स्वामी दयानन्द के सिद्धान्तों के विरुद्ध प्रचार करे। जब यह मामला अन्तरङ्ग-सभा में पेश हुआ तो मेरा विचार था कि पंडित विश्वबन्धु की पुस्तकों के संशोधन करने से समाजों के अन्दर सिद्धान्त-विरुद्ध विचारों का फैलाओ बन्द हो जायगा। पण्डित जी को यह भी कहा गया था कि वे इस प्रकार के भ्रमोत्पादक अशुद्ध विचारों का प्रचार न करें, परन्तु दयानन्द-निर्वाण अर्द्धशताब्दी के अवसर पर दशप्रश्नी ट्रैक्ट के बँटने से मेरे विचारों में परिवर्तन हो गया। जैसा मैंने पहले लिखा है यह ट्रैक्ट दयानन्द-ब्राह्म-महाविद्यालय के विद्यार्थियों ने पं० रामानन्द शास्त्री, अध्यापक दयानन्द-ब्राह्म-महाविद्यालय की अव्यक्तता में बांटा और पं० विश्वबन्धु की पुस्तकों भी इस अवसर पर बेची गईं। अब मेरा यह विचार है कि आर्य-समाजों को निश्चय करना चाहिए कि उनकी क्या पोजीशन है? क्या वे राय बहादुर मूलराज और पं० विश्वबन्धु के विचारों के पोषक हैं वा उनका खंडन करते हैं। यदि इस मामले का निर्णय न किया गया तो आर्यसमाज की जड़ें खोखली हो जाएंगी। इस लिए मेरी सब आर्यसमाजों से प्रार्थना है कि वे मेरे इस लेख को अन्तरङ्ग-सभाओं में वा सभासदों के अधिवेशनों में पेश करके आर्य-प्रादेशिक-प्रतिनिधिसभा पंजाब लाहौर को सूचित करें कि उन के क्या विचार हैं। यह मामला आर्य-प्रादेशिकसभा के आगामी

अधिवेशन में पेश होगा। इस अधिवेशन से पूर्व समाजों की सम्मति पहुँच जानी चाहिये। हमारा यह कर्तव्य है कि हम प्रेमपूर्वक और रागद्वेष के बिना अपने मार्ग का निर्णय कर के उस पर आचरण करें। प्रतिदिन की भ्रष्ट आत्माओं को गिराने वाली होती है। जीवित सोसाइटियों का यही काम है कि जो प्रश्न उन के सामने आवे, उसका निर्णय करें।

(हंसराज)

(दैनिक 'हिन्दी-मिलाप' लाहौर ६ नवम्बर, १९३३ के
अङ्क से उद्धृत)

ایسے دشمنوں پر معمول دیدتھا ستیہ شاستری ہی پر ماتنگ سمجھے جاتے تھے۔

جو کچھ دھن آریہ پر ادیشک پرتی تھی سچا کے
دھن کا ناجائز استعمال

سماج کے بنیادی نیموں کے الزامی آجریں سولیکار کرنے کی شرط پر سماج میں داخل ہوتے
 ہیں۔ ان ممبروں سے یہ اقرار نہیں کرایا جاتا کہ انہوں نے سوامی دیانند سے سوتی کے مقنویہ
 امتدادیوں کو جو کہ سیتھار تھ پر کاش کے استغنیہ دیئے گئے ہیں منظور کیا گیا ہے جو لوگ
 شرقی سوامی دیانند سے سوتی کے سوشلزم اختیار کر رہے ہیں اور آریہ سماج کے سدھانتوں میں تنہا
 تفریق کو نہیں نہیں کی گئی ہے اور جن کامانا لازمی نہیں ہے دشمن میں نہیں رکھتے بلکہ ان میں سماج
 بند کر دیا جائے اور وہ آریہ سماج میں کسی بھی ممتاز عہدہ پر فائز نہ ہوں۔ اس غرض کے لئے
 آپریشنوں کو جگہ بہ جگہ بھیج کر اپنے خیالات کا پھیل کرنا اور آریہ گروٹ کے کاموں کو استعمال
 کرنا۔ اس دھن کا ایک ناجائز استعمال ہے۔ اگر سماج کے کچھ ممبر اس پر کار کے پریکٹس
 کو بھیج لانا چاہتے ہیں تو انہیں سچا کے دھن کے نامناسب استعمال سے روکنا چاہیئے
 اور اس غرض کے لئے الگ الگ فنڈ قائم کرنا چاہیئے۔



☆ جو پڑھ پڑھنگ پڑیں باغ کرم بخش جالندھر

زمانہ مدرسہ میں پانچ برس کا لڑکا اور مردانہ میں پانچ برس کی لڑکی بھی نہ جاتے پاتے جس مندرجہ بالا لائسنسی داکہ کا کھلے طور پر ڈھنڈورا پیٹا گیا ہے۔ کیا عملی طور پر اس داکہ کے مطابق تعمیل کا ثبوت بھی دیا جا سکتا ہے۔

(۱) کیا اس وقت کا لجنہ سیکشن کے زمانہ الٹنی ٹیوشن میں مرد نہیں پڑھا رہے؟
(۲) کیا اس وقت کا لجنہ سیکشن کے زمانہ الٹنی ٹیوشن میں عورتیں نہیں پڑھایا کرتیں؟

(۳) کیا کا لجنہ سیکشن کے اس الٹنی ٹیوشن میں جہاں لڑکے پڑھتے ہیں کوئی لڑکی تعلیم حاصل نہیں کر رہی؟

لیجس اور سینیٹریسوں سمولاس میں سوامی جی فرماتے ہیں۔ "اگر کوئی شودر کسی آریہ کے گھر کھانا پکائے تو منہ یا دھتکریہ جیڑا ل آدمی بھینگی۔ چار کا نہ کھانا۔ لیکن آج کل اچھوت دودھار کی لہر میں سوامی جی کے اس سدھانت کی سراسر خلاف ورزی عمل میں آ رہی ہے ادا تو یہ "مومنہ" کہیں پیش نہیں آ رہا۔ کہ آریوں کے گھر میں شودر کا متہ یا دھتکریہ کھانا پکویا جا رہا ہو۔ اور نہ ہی بھینگی چاروں کے ہاتھ سے سہ بھوج میں کھانا کھانے سے پرہیز کیا جا رہا ہے۔

الغرض اور بھی بہت سی ایسی باتیں ہیں جو سوامی جی کے سدھانتوں کے انوکھوں کے یکے شر و دھالوں اور سچے بھگتوں کی طرف سے عمل میں نہیں آ رہیں۔ تو کیا سوامی جی کے دچاروں سے سہمت نہ ہونے والے صحابہ بدر کئے جانے کے قابل نہیں کیا وہ سماج کی ویدی پر کئے کا ادھیکار رکھتے ہیں۔ اگر ہاں تو پھر اس وقت دیا ایک آریہ سماجی جسے پر ماتمانے سوچ دچار کی شکایت دی ہے۔ وہ کہیں امتلاف رکھنے کی وجہ سے آریہ پراولیشک پر پختی نہ دی سمجھا کے خلاف انصاف اور خلاف قواعد ریزولیوشنوں کے ستر دار سمجھے جا رہے ہیں۔ کیا وہ آریہ سماجی جو اس وقت سوامی جی کے منتویہ امتنویہ سے منحرف ہیں۔ وہ ایسے ریزولیوشنوں کے ستر دار کہیں نہیں ٹھہرائے جاتے؟

آریہ سماجیوں کو اس بات کا علم ہونا چاہیے کہ کسی کو خیالات کی آزادی کی بنا پر سماج بدر کرنے کا مفاد ملے سمجھائی طاقت سے باہر ہے۔ وہ ایسے معاملات میں دخل اندازی نہیں کر سکتے۔

انتباہ

آریہ پراولیشک پر پختی نہ دی سمجھا کے نیوٹوں میں سے بارہواں تمبیہ ہے کہ کسی ایسے دشہ میں جس میں کوئی آریہ سماجی پوچھے۔ سمجھا اپنی سمنی پر گٹ کرے گی۔ یہ شرط یہ ہے کہ پختی نہ دی سمجھا کسی دھارمک سدھانت پر پورن روپ سے پر ماتم نہ مانی جائیگی

اس کو شائع کرا دیں۔

آریہ سماج کے اُن لیڈروں کی حالت قابلِ رگم ہے جو اس بات کا پرچار کرتے ہیں کہ "مالش کھانا گناہ ہے اور دیروں کی سکھت کے درود دھڑے۔ اس آدمی کو آریہ سماج سے یاہر نکال دینا چاہیئے۔ جو یہ مانتا ہے کہ مالش کھانا گناہ نہیں ہے۔ اور دیروں کی تعلیم کے مطابق ہے؛"

پیر مصلحت منشاورہ

اُن لوگوں کو معلوم ہونا چاہیئے کہ اس قسم کے پرچار سے وہ آریہ سماج کو ان دلشوں اور دلشائندوں میں پھیلا نے سے قاصر رہیں گے۔ جہاں کے لوگ مالش اور جھلی کا بیول کرتے ہیں۔ وہ یہ محسوس نہیں کرتے کہ ان کا یہ پرچار منہ نہ نہ کی گمروں کو بڑھاتے اور ان کے ناش کا مددگار بن رہا ہے۔ جہاں دوسرے مذہبوں والے اپنی دھرم پستکیں اور سدھانتوں کو عوام میں پھیلا نے کے لئے سائنس اور عقل کے مطابق بنانے میں کوشاں ہیں۔ وہاں آریہ سماج میں یہ کوشش ہو رہی ہے کہ سائنس اور عقل سے مطابقت نہ رکھنے والی باتوں کو بھی آریہ مبروں کے گلے ٹھہرا جائے۔ مثلاً چاروں دیدرگ۔ سجر۔ شام اور آٹھ آس دینا کے آغاز میں اسی سلسلہ میں سنسکرت زبان اور اپنی لفظوں میں نظم و سنسکرت آئے تھے اور ہر ایک کلمہ کے شرع میں جبکہ سرشتی بنتی ہے۔ اسی سلسلہ میں سنسکرت زبان اور اپنی لفظوں میں نمودار ہو کر تے ہیں۔ اب اس بات کے لئے زور دیا جا رہا ہے کہ جن لوگوں کا یہ یقین نہیں ہے۔ انہیں آریہ سماج میں کسی بھی عہدے پر ممتا نہ ہونے دیا جائے اور آریہ سماج سے خارج کر دیا جائے۔

اس وقت آریہ سماج فترادوں میں پس کر کے پراڈیشک پرتی ندھی سمیالاہور گزارش کرتی ہیں کہ سمیادی اے دی کالج میتھنگ کیٹی اور آریہ سماج لاہور سے اُن لوگوں کو جو شری سوامی دیانند سرسوتی کے سو منتویہ امنویہ پرفیتین نہیں لاتے سماج بدر کر دے۔

کالج سیکشن کے انسٹی ٹیوشنوں میں سرائیوں کی خلاف ورزی

آریہ گزٹ مورخہ 13 دسمبر 1933ء کے لیڈنگ آرٹیکل میں سرائی کے عہدوں سے سوامی دیانند جی کی ستیارتھ پرکاش کے تیسرے معمول اس سے حسب ذیل حوالہ دیتے ہوئے لڑائیوں اور لڑکیوں کی بچائی تعلیم کے پورے زور پر مخالفت کی گئی ہے:

تعلیم گاہ کسی نہ تھا جگہ پر ہوتی چاہیئے۔ لڑکے لڑکیوں کے مدرسے ایک دوسرے سے (کم از کم) دو کوس کے فاصلے پر ہوں۔ جو استاد اور ستانیاں اور لڑکے چاکر ہوں (ان میں) سے لڑکیوں کے مدرسے غور تیا اور لڑکیوں کے مدرسے میں مرد ہونے چاہئیں۔

دیانتد سرسوتی سومنتویہ امتنویہ ماننا لازمی ہیں؟ نومبر ۱۸۹۲ء میں اس سوال کی بنا پر آریہ سماج کے دو حصے بن گئے۔ وہ حصہ جس کا یقین تھا کہ دس فیملیوں کے علاوہ سوامی جی کے سوا کسی اور کو جو منتویہ امتنویہ میں درج نہیں کرنا ضروری ہے۔ وہ گورکھ دیو دیوگاک کہلائے لگا۔ اور ایک وہ حصہ جو اس رائے کا تھا کہ جو شخص فارم پر دستخط کر کے غیر پتہ تھا تو آپ خیمہ کے نیچے بطور فٹ نوٹ درج ہوگا۔ "میں رضامندی سے آریہ سماج کے آڈیشن کے لئے آؤں گا جو کہ دس فیملیوں میں ہیں۔ آج کل سو لگا کر رہا ہوں۔" اور وہ اس بات کے لئے مجبور نہیں تھا کہ وہ ان سدھانتوں کو ماننے کا کسی اقرار کرے جو سوامی دیانتد سرسوتی کے سومنتویہ امتنویہ میں درج ہیں، اس کو کالج دیوگاک دیکھا جاتا ہے لگا۔

آریہ سماج کے بنیادی خیمہ نومبر ۱۸۹۳ء میں آریہ سماج لاہور کے کالج دیوگاک کے سالانہ جلسہ پر میں نے اپنی پارٹی کے ترجمان کے طور پر انگریزی میں لکھی چیز دی جس کا ترجمہ لال سندھو اس مرحوم نے اسے، کالج سماج کے اردو اخبار میں ذریعہ اشتراط کوئی اشعار میں نکالا۔ میں اس لکھی میں سے ایک اقتباس درج ذیل کرتا ہوں:-

"یہ سب معلوم ہے کہ سوامی سرسوتی نے آریہ سماج کی بنیاد دس فیملیوں پر رکھی۔ آریہ سماج کا ممبر ہونے کے لئے اپنے دیدھیا شیعہ کو صحیح ماننے کی کوئی شرط نہ لگائی۔ اور نہ ہی ان راؤں کو جو ان کی کتابوں میں ظاہر کی گئی ہیں۔ ماننا ضروری سمجھا آیا۔ اس وقت ممبر بننے والے سے یہ کہا جاتا تھا کہ وہ دس فیملیوں کے مطابق آپس میں سو لگا کر رہے۔ اس کو ان بہت سی اعلیٰ محفوریوں اور مسائل کے متعلق جو سوامی دیانتد سرسوتی کی پس منظر میں پھرے پڑے ہیں کبھی پوچھا نہیں جاتا تھا کہ وہ ماننا ہے یا نہیں ماننا۔ اس سے یہ بھی نہیں پوچھا جاتا تھا کہ سوامی دیانتد سرسوتی کی پس منظر میں جو دیدل کے ترجمے کے متعلق سوامی دیانتد کی تحقیق اس کی رائے سے آؤں اس بات پر یقین کرنے کے لئے ہرگز مجبور نہیں تھا کہ وہ سوامی دیانتد کے ترجمہ کو غلطی سے میرا تسلیم کرتا نہ تھا وہ اپنے خیالات اور تقریر کی آزادی فرما کر رہے کے لئے مجبور تھا۔"

آجاریہ رام لوی کی رائے یہ ایک عجیب بات ہے کہ "ان کے متعلق اور سوامی دیانتد کے سومنتویہ امتنویہ کے بارے میں جو پوزیشن گورکھ

دیوگاک کی ۱۸۹۳ء میں تھی۔ اسی پوزیشن پر اس وقت کالج سماج کے کچھ تینا آ رہے ہیں۔ چنانچہ آجاریہ رام لوی گورکھ دیوگاک کی انگریزی کا تبیاں جو انہوں نے آریہ سیمین میں بطور میر وداں دیا۔ اور اخبار پر کاش لاہور مورخہ ۲۵ دسمبر ۱۹۳۳ء میں چھپا ہے کی پوزیشن واضح کرتا ہے۔ تبیاں مذکورہ کا اقتباس حسب ذیل ہے:-

متعلق تھا۔ چنانچہ میں نے ۱۹ ستمبر ۱۹۳۳ء کو ایک چھٹی ہڈی لبریری ڈیوان بہادر
ہر بلاس ساردا کو لکھی۔ جو مندرجہ ذیل ہے:

ایئر کلف سٹمڈ ۱۹ ستمبر ۱۹۳۳ء

مالی ڈیروان بہادر!

مجھے ایک دوست سے یہ سکر کہ خبر آرٹیکل سوامی دیانند پر میں نے آپ کی
تائیدی و درخواست پر دیانند یادگار لیبٹک میں درج کئے جانے کی عرض سے لکھا تھا
اس کو آپ نے ادھوری شکل میں کتاب مذکور میں درج کیا ہے۔ کیا مہربانی کر کے چھکویہ
بنائیں گے کہ یہ صحیح ہے؟ اگر صحیح ہے تو میں محسوس کرتا ہوں کہ میرے ساتھ مناسب
سلوک نہیں ہوا۔ یقیناً مجھ کو موقع ملنا چاہیے تھا کہ میں اپنا مضمون اس حالت میں واپس لے
سکتا اگر وہ مکمل صورت میں درج نہیں کیا جاتا تھا۔ اب اس کا علاج صرف یہ ہو سکتا ہے
کہ اس مضمون کا جو حصہ آپ نے چھوڑ دیا ہے اس کو علاحدہ چھپو اگر بطور ضمیمہ کتاب کے
ساتھ لگا دیا جائے۔ وہ مائنس کے متعلق سوامی دیانند کے خیالات کو ظاہر کرنے کا۔ میں اس
بات کو بہت حسرتی سمجھتا ہوں۔ آپ کا صادق
مولراج رائے بہادر

اس پر مجھے دیوان بہادر کی طرف سے کوئی جواب موصول نہ ہوا۔ اس لئے میں نے آریہ
سماج دہلی والا مضمون ٹریکٹ کی صورت میں چھپو ادیار دہی مضمون ایک انٹر ویو کے طور پر
”دش پرستی“ میں درج کیا گیا ہے۔

وید اور مالش نومبر ۱۹۹۲ء کا ذکر ہے کہ لاہور آریہ سماج کے سالانہ جلسہ کے موقع پر بحث
ہو رہی تھی کہ کیا وید مالش کھانے کی اجازت دیتا ہے؟ میں نے اٹھ کر کہا کہ ”میری رائے ہے
کہ مالش کھانے کی اجازت دیتا ہے۔ اگر کوئی آریہ سماج کا ممبر گوشت کھاتا ہے تو وہ کوئی گناہ
نہیں کرتا“ اس پر لاہور آریہ سماج کے بعض ممبروں نے چالاک مجھ کو لاہور آریہ سماج سے خارج
کر دیا جسے لاہور آریہ سماج کی انٹرنگ سجا میں اس سوال پر گواہی دے کر بحث ہوئی۔ ۱۹۹۳ء
میں انٹرنگ سجا کے لصف ممبر بننے لگا۔ جانے کے حق میں تھے۔ رائے پیٹھ ارام صاحب
مرحوم جو بکچرین ازم کے بڑے بھاری حامی تھے۔ ان کی یہ رائے تھی کہ ”مالش کھانا وید کے
مطابق ماننے کی وجہ سے سماج سے باہر نہیں کرتا چاہیے۔ اس طرح رائے پیٹھ ارام کا ووٹ
ہو جانے پر مجھے آریہ سماج سے نکالا گیا۔

آریہ سماج کے دو حصوں کی بنیاد:

ان دنوں آریہ سماج میں یہ سوال بڑی سرگرمی سے
زیادہ بحث تھا کہ کیا آریہ سماج کے ممبران کے لئے سوالی

میرے مضمون کے خلاف کسی نے بھی آواز بلند نہیں کی۔ جس میں ایسٹ امیرا مضمون پبلک کے سامنے آیا۔

اس ٹریکٹ کے مطالعہ سے ناظرین کو یہ بھی واضح ہو گا کہ جو لوگ سدھانت رکھتا کا شور مچا رہے ہیں۔ وہ خود کہاں تک عملی طور پر "سدھانت رکھشک" ہیں۔ کس قدر احتیوس کا مقام ہے۔ کہ آریہ سماج کا کوئی کرچاری سوامی جی کے سدھانتوں سے ذرا بھی اختلاف رکھنے کی وجہ سے نہ صرف نشانہ طاعت بنایا جاتا ہے بلکہ اس کو سماج بدر کرنے اور سماج کی فلیٹ پر پائی نہ رکھنے کا فتوے اس کے خلاف صادر کیا جاتا ہے۔ یہ کہ وہ نشانہ ملاک بناتے والے اگر اپنے گریبان میں منہ ڈال کر دیکھیں تو وہ اپنے آپ کو ہرگز سوامی اذالزم نہیں پاسکتے۔

اگر سوامی جی کے تمام سدھانتوں کو اور اس پر موجودہ آریہ سماجیوں کے عمل کو پرکھا جائے تو دونوں میں مشرق اور مغرب کا فرق ظاہر ہو گا۔ کیا ایسی صورت میں تمام ایسے آدمی سماج بدر کئے جانے کے سزاوار نہ ہوں گے۔ اگر ہوں گے تو ان کے خلاف لیوں پر کیوں مہر خاموشی ثبت ہے۔

لاہور۔ مورخہ یکم جنوری ۱۹۳۴ء (دستخط)

مولراج اچلے

انگریزی و ہندی ٹریکٹ کی وجہ اشاعت

۱۹۲۳ء کے شروع میں مجھے دیوان بہادر ہر بلاس ساروانے لکھا کہ آپ اردھ شتادی کے مرقعہ پر چھپنے والی دیانند یادگار بکسٹنگ کے لئے اپنا لیکچر بھیجیں۔ ان کے خطوط کی تعمیل میں میں نے ۱۵ جون ۱۹۳۳ء کو "آریہ سماج کی سختیوں" کے متعلق اپنا مضمون حوالہ قلم کیا۔ اس چٹھی میں جو میں نے اپنے مضمون کے ساتھ بھیجی یہ لکھا کہ "میں سوامی دیانت داس سرنوی کے متعلق اپنی یادداشتیں لکھنے کی کوشش کر دوں گا۔" اس کے بعد مجھے دیوان بہادر کا تار آیا کہ میں اپنی یادداشتیں بھیجوں۔ ۲۵ جولائی ۱۹۳۳ء کو میں نے سترہ سے زائد یادداشتیں ان کو بھیج دیں۔ جب میں سترہ میں تھا تو میرے بیٹے ڈاکٹر پریم ناگ نے مجھے لکھا کہ اجیر سے واپسی پر لالہ خوشحال چند خورت سندھ نہیں ملنے آئے تھے اور کہا کہ دیوان بہادر ہر بلاس ساروانے میرے لیکچر میں سے اس کو کٹ ڈیلے جو مانس کے

دش پرستی کی اشاعت کی

اصل حقیقت

اس رائے پرادر مولراج ایم۔ اے ڈسٹرکٹ اینڈ SESSION جج لاہور
لاہور دھان آریہ سماج لاہور، دآپ پرمدھان پرائیکارنی سبھا۔ اجیر

ہیباچہ

اس ٹریکٹ کے مضمون (انگریزی میں) بذریعہ چار اقساط لالہ لاجپت رائے جی مرحوم
کے مشہور اخبار پبلیش لاپور۔ مورخہ 27 دسمبر 1933ء 2 دسمبر 1933ء 11 دسمبر 1933ء
18 دسمبر 1933ء کے پرچوں میں چھپ چکے ہیں۔ ان کا ترجمہ اردو میں (مختصر سے اضافہ کے لئے)
ٹریکٹ ہذا کے ذریعہ اس غرض سے ہدیہ ناظرین کیا جاتا ہے تاکہ عوام اصل حقیقت سے آگاہ
ہو سکیں۔

MATTER OF FACT SERIES No I

A MEMO ON THE FOUNDATION OF THE ARYA SAMAJ BY
SWAMI DAYA NAND SARSWATI

"دش پرستی" ٹریکٹ جو کہ مترجمہ بالا انگریزی ٹریکٹ کا سوال و جواب کی شکل میں ہندی میں
ترجمہ ہے۔ دیانند ندان اردھشتا بدی اہیر کے موقع پر بعض اس لئے پرکاشت کیا گیا
چونکہ دیوان ہر بلا اس ستارہ کی انگریزی کتاب DAYANAND COMMEMORATION
VALUM میں میرے انگریزی مضمون کو میری منظوری کے بغیر کانٹ پھانٹ کر کے شائع
کیا گیا۔ اردھشتا بدی کے موقع پر اجیر میں اس ہندی ٹریکٹ "دش پرستی" کو بانٹنے
پر ایک عجیب طوفان کھڑا کیا گیا۔ جب کہ مذکورہ بالا مرتب کردہ یادگاری کتاب میں شائع ہوئے

APPENDIX IX

THE LATE RAI BAHADUR LALA MUL RAJ AND THE V. V. R. INSTITUTE, HOSHIARPUR

By

VISHVA BANDHU

The Vishveshvaranand Vedic Research Institute, which has now its headquarters at Hoshiarpur and enjoys international reputation for its well-established organization and extensive work-programmes of advanced study and research in the vast field of Ancient Indian language, literature, history, philosophy, religion and general culture, originally grew out of and gradually developed from the embryo of an unnamed small private office, set up at Simla, in 1903, by the two well-known and highly respected Arya-Samajist Sannyāsins of those days, namely, Swamis Vishveshvaranand and Nityanand, for the purpose of compiling a Dictionary (*Kosha*) of the four principal Vedic texts, accepted by Swami Dayanand Sarasvati, the founder of the Arya Samaj, as the four Vedas. Both the said co-progenitors of the Institute knew Lala Mul Raj, whom, in the early days of the Arya Samaj, everyone held in high esteem for his having been the most trusted and devoted associate, consultant and follower of Swami Dayanand, during the last five-six years (1877-83) of the latter's life. But they knew him, somewhat, from a distance only because, after the Arya Samaj had split up into two sections, while they had leaned mostly towards the Gurukula Section, Lala Mul Raj had been most intimately associated with the College Section. It was only after Swami Nityanand's sad demise, which occurred in the beginning of 1914, that the twin survivor, Swami Vishveshvaranand got an opportunity of coming into close contact with Lala Mul Raj. The latter had started, near about, that time, passing some summer months at Simla, where his second son, the late Dr. Kedar Nath had set up as a medical

practitioner and become rapidly, actively and prominently associated with the Arya Samajic and other public activities in that town.

During the decade from 1914 onwards, Swami Vishveshvaranand continued to carry on, with the help of several scholars, the said project of Vedic Kosha which, however, did not appear to be making any headway to his satisfaction. At the end of said decade, when he was already 73, he, naturally, felt very much worried on this account. During the summer of 1923, when Lala Mul Raj reached Simla from Lahore, Swami Ji acquainted him, fully, with this situation. The latter, as was his wont, deeply went into the matter and studied the problem in its various aspects. He, then, explained to Swami Ji the view that he had formed in this matter. His finding was that the way in which the work was being carried on by Swami Ji, with Pandit S. D. Satvalekar assisting him from Aundh and Prof. Chandra Shekhar, along with a staff of Pandits, assisting him from Indore, would lead it nowhere. He explained this view of his to Swami Ji and, further, advised him to go to Lahore to see if, with the help of his Arya Samajist friends there, some suitable arrangement could be made towards getting the work of the *Vedic Kosha* properly organised and carried on at that place.

His said advice came home to Swami Ji who followed it up by spending the next winter season at Lahore as a guest of his. The Swami Ji met the prominent persons of both the sections of the Arya Samaj and laid before them the mission that had specially brought him there on that occasion. However, after having had lengthy deliberations, spread over three months or so, with the said leaders, Swami Ji felt somewhat disappointed as nothing tangible was yet in sight towards a dependable solution of his problem. It was at this juncture that Swami Ji discussed this matter, finally, with Lala Mul Raj and Mahatma Hans Raj when, as a result of this discussion of theirs and at the instance of them all, the present writer had the privilege of expressing his

readiness to carry on the work of the *Vedic Kosha*, purely, as a labour of love, in addition to the performance of his duties as the Founder-Principal of Dayanand Brāhma Mahāvidyālaya (Sanskrit *cum* Divinity College).

There upon, a Committee, consisting of Lala Mul Raj, Mahatma Hans Raj, Principal Sain Dass and the present writer was formed for guiding and helping the last named in the conduct of the project of the *Vedic Kosha* and Swami Ji undertook to provide the necessary funds for the same. In this way, the work of the *Vedic Kosha* got transferred to and started at Lahore under the said most solemn auspices and its office, which has since been known as the Vishveshvaranand Vedic Research Institute, was formally opened on January 1, 1924, with the present writer as the Honorary Director of the same.

After the Institute had been working for a few months and had prepared, in consultation with Lala Mul Raj, a short preliminary specimen indicating the lines on which the scheme of the *Vedic Kosha* was proposed to be carried on, the present writer spent about a month, during the August-September of 1924, with Swami Ji at Simla where the said specimen was shown to and further discussed with him. The Rai Bahadur, who was on his usual summer sojourn at Simla, also, came there, occasionally, to join in the discussion and the method being followed in the work was finally approved by Swami Ji. In those days, Pandit Madan Mohan Malaviya Ji was likewise staying at Shānta-Kuṭī as a guest of Swami Ji. He, too, went through the said specimen with keen interest and felt fully satisfied with the same. Indeed, he was so much impressed with the thoroughgoing manner in which the scheme, as intended, was going to be pursued, that he expressed a great desire to have the Institute shifted from Lahore to his Banaras Hindu University where, as so graciously offered by him, he wanted to establish it on a sound foundation, gradually providing it with the wherewithal to the tune of Rs. 20/-

lacs. The present writer expressed his feeling of deepest gratitude to Pandit Ji for that phenomenal consideration which he was so kindly and lovingly showing to him, particularly, at the outset of his career, but most respectfully declined Pandit Ji's said offer because, as a Life Member of the Dayanand Anglo-Vedic College Society and, as such, Founder-Principal of the above mentioned Sanskrit-cum-Divinity College under the auspices of the said Society, he felt that it was his most sacred moral obligation to stick to his said assignment and continue to have Lahore as the venue of his activities. Even so, as solicited by the present writer, Pandit Ji was so magnanimous that he continued to shower, till his last, his choicest blessings on the Institute.

During the last week of September, 1925, the present writer was again at Simla where he ended one of his hiking trips from Kulu. On that occasion, too, he had two meetings with Swami Ji, one at Shānta-Kuṭī and the other which, alas, proved to be the last one, at Ayrcliff, being the name of the residence of Dr. Kedar Nath, where Swami Ji had gone to see the Rai Bahadur who, as usual, was spending his summer months there. It was observed that Swami Ji was not feeling well. He was therefore advised to take complete rest and, accordingly, was sent back, in a rickshaw, to Shānta-Kuṭī. During his illness, Dr. Kedar Nath regularly attended on him and the Rai Bahadur, also, paid several visits to him at Shānta-Kuṭī. After having remained in bed for about a month, Swami Ji breathed his last on the 23rd November, 1925 at the age of seventy-five. Previously, when he had fallen seriously ill at Bombay in 1918, he had executed a Trust of his entire property and appointed Dr. Kalyandass J. Desai and Seth Ranchora Dass Bhawan of Bombay as his Trustees, along with himself as the Managing Trustee. As the said Trust had since remained abortive, Swami Ji, in consultation with the Rai Bahadur, made his last will in respect of his entire property, movable as well as immovable, on the 10th of October, 1925, the Rai Bahadur and Dr. Kedar Nath bearing witness to his having signed the said will in their presence.

Swami Ji, thereby, appointed (1) R. B. Lala Rala Ram, C. I. E., (2) Pt. Madan Mohan Malaviya, (3) R. B. Sir Jailal, (4) Swami Sarvadanand, (5) Mahatma Narayanaswami, (6) Dr. Kalyandass J. Desai, (7) Seth Ranchora Dass Bhawan, (8) the present writer and (9) Dr. Kedar Nath as his Trustees and Executors of his Will, with the first named as the President and the last named as the Secretary of the Trust, Under the provisions of this Will, Swami Ji made it incumbent on his said Trustees to utilize the income of his bequest towards the continuance of work on the aforesaid *Vedic Kosha*, maintenance of learned and saintly Arya Sannyasins and award of stipends to deserving students of the Gurukula of the Arya Vidya Sabha, Bombay as well as of the Dayanand Brāhma Mahāvidyālaya, Lahore.

The first meeting of the Trust was held on 6th December, 1925, at the Delhi residence of Dr. Kedar Nath when it was decided to name the trust as the Vishveshvaranand Sampat Prabandhini Sabha (V.S.P.S.). A subsequent meeting of the Trust, held on 20th February, 1927, reaffirmed the appointment of the aforesaid committee consisting of (1) R. B. Lala Mul Raj, (2) Mahatma Hans Raj, (3) Principal Sain Dass and (4) the present writer for the purpose of (a) controlling and sanctioning the expenditure, within the amount as budgeted by V.S.P.S., on the compilation and the printing of the Kosha, (b) being responsible for the efficiency of the work of the Kosha and (c) submitting to V. S. P. S. Annual Reports on the working of the said project. Thus, the said Sabha, in a way, started functioning as the General Body and the said Committee as the Executive Board of the Management of the Institute. When, after some time, Mahatma Hans Raj and Principal Sain Dass resigned their membership of the committee, the Rai Bahadur continued to function, somewhat, in the manner of a single-member commission, in guiding and assisting the present writer in conducting the affairs of the Institute.

As indicated above, the scope of the Vedic Dictionary (*Kosha*) of the two Swami Ji's conception was limited to the

inclusion, in that work, of the vocabulary of the four particular Vedic *Samhitā*-texts only. This much scope was soon found to be too narrow for drawing up such a scheme of this work as could be based on a comparative study, on scientific and historical lines, of the Vedic texts. The first step which was accordingly taken to extend the said scope lay in the direction of bringing, within its purview, all the twelve extant Vedic *Samhitā*-texts. A specimen of the Dictionary (*Kosha*), containing the treatment, as planned at that time, of altogether 84 words, taken from the said twelve Vedic *Samhitās*, along with the Khilas of the *Rgveda*, was published in 1929 under the title of *Vaidika-Śabdārtha Pārijāta* (A complete Etymological Dictionary of the Vedic Language—as recorded in the *Samhitās*). It won, in general, the approbation of competent Indian as well as foreign authorities on the subject so much so that when the All-India Oriental Conference met, in 1933, at Baroda, practically the entire address of the late Dr. A. C. Woolner, as the President of the Vedic Section, was devoted to giving in detail the salient features of this undertaking and urging all concerned, including the Government of India, to extend their full support to the Institute so that it could carry on the same, successfully. It may be interesting to note here that the Maharaja Sir Sayaji Rao Gaikwad III of Baroda, who through his devoted persuasion and helpful patronage had been instrumental in this project having been taken up by Swamis, Vishveshvaranand and Nityanand, whom he looked upon as his twin Gurus, personally attended the said meeting. However, by that time, a suggestion had been received from the foremost Dutch Vedist, the late Dr. W. Caland, that as a work of this magnitude could not be easily undertaken, again and again, it should be made as exhaustive as possible in point of textual documentation of basic lexical as well as interpretative data and, also, that it should proceed, primarily, on the basis of the editor's own independent judgements which must be unhesitatingly and fully recorded. The above suggestion, sound as it was, was accepted and, accordingly, while the work of the Vedic

Dictionary continued to be carried on as theretofore, a new department was started towards the compilation of a separate and exhaustive word-index to each of the vedic texts, main as well as auxiliary, altogether numbering about four hundred. Under the plan, which had been drawn up in this connection, these four hundred word-indexes would have to form the basis of another work, to be called "*A Vedic Word-Concordance*", which being a universal register of Vedic vocabulary, would ultimately have to serve as the rock-foundation of the Vedic Dictionary.

But in getting down to brasstacks in connection with the above enormously extended project, it was soon realised that it would be utterly beyond the very much limited resources of the V.S.P. Sabha to finance, even with the barest semblance of adequacy, this huge scheme, with such a high potential, more and more to grow and expand. For the consideration of what should be done in this situation, an informal meeting of the V.S.P. Sabha was held, at Simla, sometime in the summer of 1935 and those present, including R. B. Lala Rala Ram, Rai Bahadur Lala Mul Raj, Pandit Madan Mohan Malaviya, Dr. Kedar Nath and the present writer, decided to approach the Government of India for necessary financial assistance. Accordingly, a few days later, Pt. Madan Mohan Malaviya, Dr. Kedar Nath and the present writer met the Education Secretary, the late Sir Girja Shankar Bajpai, who, out of the highest esteem in which he held Pt. Malaviya Ji assured the latter that he was in full sympathy with the object that we had in view and that he would accordingly do all he could in that behalf. At the same time, he clearly indicated that as the financial resources of the V. S. P. Sabha were extremely meagre and, further, that as the Sabha had been constituted in the form of a trust, just for the purpose of administering certain private property and not in that of a voluntary educational organisation, he very much doubted if the Government could feel persuaded enough to consider the Sabha, as such, being competent to undertake their vast

Vedic lexicographical project which admittedly promised to be of great scientific importance. He therefore expressed the view that it might be advisable to set up a separate organisation of proper type for the realisation of the objective and, also, desired that the present writer might see him again, after a few days when, he thought, he would be in a position to give concrete suggestions towards that end. When the present writer, waited upon him, for the second time, the latter in handing over to the former some papers relating to the constitution and working of the Bhandarkar Oriental Research Institute, Poona, desired him to go through those papers, very thoroughly, and see if the V.S.P. Sabha could take it upon itself to set up a similarly organised institution, somewhere in Northern India. He further added that as he was really very keen on seeing that this might be done, he would certainly try his best to secure from the Government of India due recognition and financial assistance for the same, if and when established.

When in another informal meeting of the V.S.P. Sabha, held, a few days later, at Simla, the matter was discussed afresh, the consensus of opinion was that the advice given by Sir G. S. Bajpai seemed to be very sound and, therefore, quite worthy of earnest pursuance. Accordingly, when R. B. Lala Mul Raj returned to Lahore during the autumn of 1935, further consultations were held in this behalf and efforts were started, in right earnest, towards establishing a voluntary organisation to be known as Vishveshvaranand Vedic Research Institute Society and getting the same duly registered with the Government of Panjab under the relevant Act 21 of 1860. The rules of the Society were drawn up in consultation with him and R. B. Lala Durgadass and both of them, along with Mahatma Narain Swami, Pt. Madan Mohan Malaviya, R. B. Rala Ram, the present writer and Dr. Kedar Nath, were enrolled as its seven Founder-Members and, as such, also elected as the first seven members of its Executive Board as provided in the said rules, Rai Bahadur Lala Rala Ram and Dr. Kedar Nath being

elected as the first President and the first Secretary, respectively of the said Board and, as thereby implied, of the Society also.

The necessary application along with the Memorandum of Association and a copy of the said rules was submitted on the 9th May, 1936, to the Government of Panjab who were pleased to register the Society under the said Act under No. 7 of 1936-37 dated 9th May, 1936.

The aims and objects for which the V. V. R. I. Society had thus been established and which were mentioned in the said rules were as under :—

- I. To ensure the continuous progress and accomplishment and publication of the Vedic Lexicographical and exegetical research work as being carried on at the Vishveshvaranand Vedic Research Institute by means of :—
 - (a) Securing munificent patronage for it and maintaining its finance in a sound condition ; and
 - (b) Constituting and maintaining (as hereinafter provided) the organization of an Academic Board to guide, advise, and assist the Director of the said Institute in ensuring the standardisation of the output thereof and to help the Society in all other matters referable to it under the rules.
- II. To carry on research work and publish the results thereof in connection with other branches of ancient Indian Culture and Sanskrit learning and literature.
- III. To do all such other things as are incidental to or as the Society may think conducive to the attainment of the objects or any of them.

When, a little later, Dr. Kedar Nath and the present writer again met Sir G. S. Bajpai and apprised him of the above development, he expressed his satisfaction at what had been achieved and suggested that a formal application for financial assistance towards the said Vedic Lexicographical project might now be submitted to the Government. When he was told that the expenditure to be incurred on the said project would amount to Rs. 20,000/- per annum, he said that as the Society was quite new and, therefore, without much antecidental guarantee of its being able to handle and push on, effectively, its said project, the Government in the beginning, might be pleased to contribute, as its share, to the extent of Rs. 5,000/- per annum provided the Society could collect prior to that the sum of Rs. 15,000/- from other sources. When this aspect of the matter was discussed at an informal meeting of the Society, it was felt that it might be difficult for it to collect so much money, every year, towards earning the said proposed grant. But, all the same, Sir G. S. Bajpai was informed that the Society accepted his said proposal and submitted a formal application to the Government for grant of financial assistance. The Government were pleased to consider the application, favourably, but, strangely and discouragingly enough, sanctioned an annual grant of Rs. 2,500/- only that much, also, only when the Society had satisfied the Government every year that the Society had already collected Rs. 17,500/- towards earning the corresponding grant of Rs. 2,500/-. As the Society thought that the recognition at the hands of Government had its own importance, it thankfully accepted the said decision of the Government and succeeded in establishing its credit with Government by collecting, from other sources, within less than a couple of years, the sum of Rs. 87,500/-.

In this connection, the present writer, along with the late Swami Pranavanand Ji and the late Shri Ramanand Shastri, both of whom were intimately associated with and devoted to the mission of the Institute, made a quite successful tour, during the months of August and September, 1936,

of some of the Indian Princely States of those days, including Indore, Baroda, Gwalior, Narsingharh, Rajgarh, Udaipur and Jaipur, towards securing therefrom recurring grants-in-aid to the Institute. A still more fruitful tour was undertaken by the present writer, accompanied by the late Swami Pranavanand Ji, during the months of July to September of the next year, when similar visits were paid to the Indian Princely States of Hyderabad, Kolhapur, Sangli, Mysore, Cochin and Travancore. Besides helping in building up what was, veritably, a financial backbone of the Institute, these tours afforded good opportunities of establishing abiding and valuable contacts, personal as well as institutional, which have ever since been a most dependable source of moral as well as material support to the Institute.

In 1939, Rai Bahadur Lala Rala Ram resigned, owing to illness, the Presidentship of the V. V. R. I. Society and, in his place, R. B. Lala Mul Raj was elected as the President of the Society and, in that capacity, he guided the working of the Institute till the middle of 1942. Thereafter, his health gradually deteriorated and, so he could not take any active interest in the affairs of the Institute.

It may be worthwhile to allude here, in some detail, to two particular cross-sectional incidents in the life-histories of Rai Bahadur Lala Mul Raj and Mahatma Hans Raj, with reference to the connection of each of them with the V.V.R. Institute. As mentioned above Mahatma Hans Raj, after having functioned, for a short time, as a Member of the Committee which the V. S. P. Sabhā had formally set up for administering the affairs of the Institute, resigned his membership of the same. Though he never gave any reason for tendering this resignation, it seems that he did so because he did not want to associate himself, in a formally responsible position, with the affairs of the V. V. R. Institute which was not under the direct control of the D. A. V. College Managing Committee. When, in the beginning,

he had joined hands with Rai Bahadur Lala Mul Raj in persuading and encouraging the present writer to take over from Swami Vishveshvaranand, as so earnestly desired by the latter, the work of the *Vedic Kosha*, he appears to have expected that this arrangement would draw the Swami Ji, closer and closer, to the College Section of Arya Samaj and the D. A. V. College Managing Committee and that, in due course, Swami Ji might entrust, on that account, his entire property to the latter. Happening as it did in the said way, this event seems to have been quite in line with what was, probably, the strongest point in the character of Mahatma Hans Raj as a public man, namely, that he always considered it to be his foremost duty to keep dedicated, in all circumstances and with unflinching and unswerving single-minded devotion, his entire time and energy to the service of the Arya Samaj and the D. A. V. College, being the one objective which he had espoused, so piously, as the mission of his life.

During the years 1913-14, Panjab had suffered from a banking crisis of the worst type which was admitted to have been brought about, to a large extent, by the leading articles, written by R. B. Lala Mul Raj and published in the *Arya-Patrikā* of Rai Bahadur Lala Thakur Datt Dhawan, Retired District and Sessions Judge, and Lala Rala Ram Chopra, Governor of the Arya Gurukul at Gujranwala, exposing the corruption that prevailed in the People's Bank and other business concerns of Lala Harkishan Lal, Bar-at-Law. With the crash of the People's Bank, almost all other Banks in Panjab were beset with greatest difficulties, leading, in many cases, to their liquidation. Mahatma Hans Raj's elder brother Lala Mulkh Raj Bhalla, who was running the Panjab Co-operative Bank, was, on the said account, not well-disposed towards R. B. Lala Mul Raj. This, also, might have to do something with Mahatma Hans Raj's said resignation. For, it was his practice, which he implicitly followed to his last, to seek the advice and guidance of his elder brother in respect of every matter, private or public, wherein he might have to take some part.

There was yet another circumstance which, too, might have, possibly, influenced Mahatma Hans Raj in the matter of his said resignation. The period round about 1890 was marked by the presence, among the members of Arya Samaj, of great tension and unrest which led, in 1892, to their formal split into two mutually spiteful and rival camps, later on, known as the College and the Gurukul Sections of the Arya Samaj. At that time, Rai Bahadur Lala Mul Raj was held in the highest esteem by all those who leaned towards the College Section in that they always sought his advice in every matter relating to their activities in the Arya Samaj. Thus, in 1890, when the Presidentship of the Arya Samaj fell vacant on the demise of Lala Sain Dass the First President, Mahatma Hans Raj stood for and won that office only after consulting, in this matter, Rai Bahadur Lala Mul Raj who was posted at that time at Hissar. When, early in 1893, the decisive meeting was held in which the College Sectionists finally ousted their opponents in the matter of controlling the affairs of the D.A.V. College, it was R. B. Lala Mul Raj who represented the College party in being stationed at the gate of the College, being the venue of the meeting, along with Rai Paidam Ram who represented the other party, to see that everyone who went inside was a bonafide member of the Arya Samaj. Again, on the occasion of the first separately celebrated anniversary of the College Section Arya Samaj, at the end of November, 1893, it was Rai Bahadur Lala Mul Raj who was called upon by his colleagues to deliver a lecture in English, adumbrating the main issues on which he and his colleagues differed from their brethren of the other section. In that lecture, he laid stress, particularly, on three things, namely, (1) that it was incumbent upon a member of Arya Samaj to accept and act upto the Ten Principles of the Arya Samaj, (2) that it was not obligatory for a member of Arya Samaj either to accept the personal views of Swami Dayanand Saraswati as indicated by the latter in his writings, including *Sva-Mantavyāmantavya* or to hold that the Vedic interpretation by Swami Dayanand was the last word on the subject and (3) that a member of the

Arya Samaj was free to decide for himself whether or not meat could form a part of his diet. This open declaration, by the then foremost spokesman of the College Party, of its most reasonable stand in drawing a line between what was essential and what was not essential for an Arya Samajist to subscribe to, was very much exploited, as a ready-made handle, by the Gurukul Party for carrying on a well-organized and vehement propaganda, misrepresenting those attached to the College Party as disbelievers in the teachings of Swami Dayanand Saraswati. This campaign, as was natural, very much influenced the Arya Samajic masses with the result that a very large number of the mofussil Arya Samajs got affiliated to the Gurukul Party in preference to the College Party.

Most of the early stalwarts of the College Party were not much churchminded and, hence, did not take as much interest in developing their church and doctrinal propaganda side as they did in the organisation and expansion of an all-round system of education as represented by the D. A. V. College which, while it drew full inspiration from the ancient Indian ideals, and laid special stress on the study of Sanskrit and made the study of Vedic Religion as well as Hindi obligatory, also welcomed the knowledge of modern sciences and technology as well as the English language and literature. Mahatma Hans Raj, however, was one of those few who had felt, from the very beginning, equally interested in the development of both the church organisation and the educational mission of the College Party. When Lala Lajpat Rai, by 1910, had practically become engrossed with his political activities and both Rai Bahadur Lala Lal Chand and Lala Dwarka Dass, the first two Presidents of the D. A. V. College Managing Committee, had passed away, in 1911 and 12, respectively, Mahatma Hans Raj, who retired, in 1912, as the first Principal of the D. A. V. College which he had taken a solemn vow, in 1886, to serve for a period of 25 years in an entirely honorary capacity, continued to guide and control the affairs of the

D. A. V. College by becoming its President and, also, started paying special attention to the organisational development of the church side.

When he saw that the permissibility, in the College Party, of meat as an article of diet was proving to be the greatest hurdle in the way of the efforts which, under his instructions, were being made to prevail upon the mofussil Arya Samajs to join the Ārya Prādeshic Sabhā of the College Party, he seems to have thought that practical wisdom, in this matter, lay in yielding to the said artificially aroused popular sentiment against meat-eating, even at the cost of having to compromise, thereby, with the fundamentally rational stand which the College Party had consistently been taking, till then. Accordingly, round about 1916, he himself gave up meat-eating and, also, ordered the closure of the one meat-kitchen which, beside the other several vegetarian kitchens, had been functioning, since long, in the Boarding House of the D. A. V. College. He even went a step further in this direction when, on a reference having been made by the Imly Bazar, Arya Samaj, Delhi, he got a resolution passed, in 1917, by the Ārya Prādeshic Sabhā that, the Sabhā held the same view in this matter as had been held by Swami Dayanand, to wit, that meat-eating was against the teachings of the Vedas.

Probably, on this account, also, Mahatma Hans Raj might have withdrawn his formal association with the said Committee of the V. S. P. Sabhā so that none could say that he was in any close alliance with R. B. Lala Mul Raj whose name had become an anathema with the Gurukul Party because, as everybody knew, he had continued to uphold, openly and consistently, the aforesaid opinions which he had declared, in 1893 as representing the basic points of view of the College Party in certain highly controversial matters including the question of meat-eating.

The probability of this having been so, seems to gather further strength from another rather much more important

contemporary event. Rai Bahadur Lala Mul Raj had retired, in 1910, from the Government Service as District and Sessions Judge, and, thus, become free and available for serving, in the most intimate and responsible manner, the cause of the College Party which had been holding him, theretofore, in the highest esteem as one of its foremost founders and accredited leaders. Therefore, it could have been expected and would have been in the fitness of things if, after the demise, in 1911, of Rai Bahadur Lala Lal Chand, he had been called upon to accept the office of the President of the D. A. V. College Managing Committee. But, strange though it may seem, neither the said office nor any other formally responsible position in the D. A. V. College Management or, even, Ārya Prādeshic Sabhā was ever offered to him. In this matter, Mahatma Hans Raj who had come, by that time, to wield the greatest power and exercise the greatest influence in the councils of the College Party, might have likewise thought that the extremely uncompromising and out-spoken attitude of Rai Bahadur Lala Mul Raj regarding the aforesaid fundamentals of the College Party, if allowed to be thrown into bold relief, might land them in hot waters in their grim struggle against the Gurukul Party.

The second incident took place when the 50th Death-Anniversary of Swami Dayanand Saraswati was celebrated, at the end of October, 1933, in all the Arya Samajs but, specially, on a very large scale, at Ajmer, where Swami Ji had breathed his last on the Diwali evening in 1883. As Lala Mul Raj felt, very strongly, that most of the Arya Samajists had totally forgotten the real object which Swami Ji had before him in founding the Arya Samaj, he wrote and published, on that occasion, the three pamphlets entitled : (1) *A Memo on the Foundation of the Arya Samaj*, (2) *The Veda and the Arya Samaj*, and (3) *The Arya Samaj and Dogmas*. In these pamphlets, he tried to make it clear that Swami Ji wanted the Arya Samaj to be a body of God-loving, justice-loving, knowledge-loving, truth-loving, conscientious

and self-disciplined persons who would identify their own happiness with the happiness of all others and would devote themselves to render all possible service to the latter. As he explained, Swami Ji did not want the Arya Samaj to function like a new religion or a new sect. According to him, Swami Ji wanted to make the Arya Samaj as broad-based and catholic as possible and, therefore, threw open the membership of the Arya Samaj to all those persons who agreed to conform their conduct to its Ten Principles, but he did not bind them to accept the views on various subjects, including the nature and the interpretation of the Veda and vegetarianism, as held by him in his personal capacity and as explained by him in his writings. At the same time, he published a Hindi pamphlet, entitled *Daśa-Praśnī* in which the views as embodied in his said English pamphlets were presented in the form of an interview. At his request, the present writer got copies of this Hindi pamphlet distributed at Ajmer, through his colleagues and students who had gone there to attend the said celebrations. When some fanatics, among those who held diametrically opposite views on the topics discussed in this pamphlet, read it, they got enraged and inflamed and cursing, with hue and cry, manhandled and maltreated the distributors of the pamphlet. When Mahatma Hans Raj, who was present at Ajmer on that occasion, observed this, he strongly disapproved and resented the Rai Bahadur having got the said pamphlet distributed there and the present writer having helped him in this matter.

After his return to Lahore, Mahatma Hans Raj published an article in the *Ārya-Jagat*, being an official organ of the Ārya Prādeshi Pratinidhi Sabhā, wherein he expressed himself, very bitterly, against Lala Mul Raj for doing great disservice to and weakening the organisation of the Arya Samaj by the promulgation of his misleading ideas as contained in his said *Daśa-Praśnī*. According to him, Lala Mul Raj had been carrying out this nefarious propaganda since long and now that he himself had grown very

old and, therefore, could not be very active, he had found a willing and readily available agent and co-operator in the person of the present writer. So, he warned the Arya Samajs to beware of the said activities of Lala Mul Raj and the present writer and called upon them to depute their representatives to the meeting which was being held at Lahore on the 24th December, 1933 to put on record their disapproval of the said views of Lala Mul Raj and to take such action as they might deem fit against him and the present writer for propagating the said views, adding, in conclusion, that if this was not done to his satisfaction, he might be forced to withdraw his own association with the Arya Samaj. In response to this clarion call, the said meeting was attended by some 200 deputees, including the present writer who, at that time, was the President of the Arya Samaj, Lahore, which he alone represented at the meeting. After Mahatma Hans Raj who, at that time, was the President of Ārya Prādes̥hik Pratinidhi Sabhā, had addressed the meeting on the lines of his said published article, a resolution was passed, unanimously, dissociating the Arya Samaj from the views expressed in the said *Daśa-Praśnī* and closing the platform of the Arya Samaj against Lala Mul Raj as well as the present writer who himself raised his hand in support of the resolution to the great surprise of the other deputees.

In conclusion, some reference may be made here to two other events of a different type regarding which the present writer, along with some of his colleagues of the V. V. R. Institute, carried out certain programmes at the instance of or in consultation with Rai Bahadur Lala Mul Raj. As mentioned above, the present writer along with the late Swami Pranavanand and the late Pt. Ramanand, paid visits, during the summer of 1936, to some of the former Princely States in the areas, now known as Rajasthan, Madhya Pradesh and Gujarat, towards raising funds for the Institute. Before starting on this tour, the present writer and his said companions had a meeting, at Simla, with the

late R. B. Lala Mul Raj. On that occasion he told them that, according to his information, the Ruling Prince of a particular Rajput State, namely Sirohi, being under the influence of the Nawab of Bhopal, was leaning towards Islam, ostensibly under the plea of his being faced with difficulty in suitably arranging among the Hindus, the marriages of his two daughters. In view of this situation, he desired that they might also attend to this matter by persuading those Rajput Princes, whom they might contact in the course of their ensuing tour, to help the particular Prince in question out of the said difficulty. This matter was accordingly kept in view and properly pursued, with favourable result.

During the summer of 1933, the present writer had the privilege, at Simla, of sharing with the late Pandit Rishi Ram Ji, the late Rai Bahadur Mul Raj Ji and the late Dr. Kedar Nath Ji, all well-known for their great interest in the resuscitation and promulgation of Hindu religion and culture, a close perusal of a personal letter which the first-mentioned of the said friends, had received from Shri Satyanand Stokes who, originally, as an American Christian missionary, had settled down at Kotgarh in Himachal. Shri Stokes had indicated in that letter how his study of Ancient Indian Upaniṣadic Philosophy had thoroughly transformed his entire outlook on religion in that he felt that he no more stood in need of identifying himself with the church-bound and dogma-ridden form of Christianity or, for the matter of that, of any other religion as well. He had further mentioned therein that as he had thus already attained to his spiritual conversion to the universal aspect of Vedantic Hinduism, there could be no question of his desiring to get formally converted, in his strictly personal capacity, to Hinduism, but that he, along with his whole family, still wanted to get formally converted to Hinduism and, thereby, get absorbed in the Hindu community. He had also expressly stated that he wanted his said contemplated conversion to be

solemnised, strictly according to the Sanatanist Hindu rites so that the same could be recognised by and made acceptable to the entire Hindu community of that area.

The perusal of Shri Stokes' above-mentioned letter posed a very serious problem before the present writer and his said friends. For, all of them belonged to Arya Samaj, which still rather spelt an anathema to an overwhelming majority of the people of that area and, still more so, to the former Indian Ruling Princes whose attitude in this matter, more than any other influence, was likely to settle the issue, one way or the other. However, notwithstanding the presence of the hurdle in their way, all of them felt that they must bestir themselves and leave no stone unturned towards seeing to the due fulfilment of that sincere desire of Shri Stokes.

Accordingly, very soon, some of the most public-spirited and respected senior workers, including Pt. Rishi Ram Ji, the late Swami Pranavanand Ji and the late Pt. Ramanand Shastri, all intimately connected with the V. V. R. Institute organisation, set out on a campaign to enlist all possible local co-operation and support for the said pious objective of admitting, formally, Shri Stokes and his family to the fold of Sanatanist Hindudom, being something quite unheard of, particularly, in that socially most conservative hilly area. As apprehended, there was stubborn opposition, on the part of the local Princes and people to this campaign. But, still, a good many people, including some very respectable gentlemen, like the late Rai Sahib Devi Dass and the late Thakur Amin Chand, welcomed it and gave their most effective support and co-operation to it. Therefore, the conversion ceremony was performed, in due course, with all necessary decorum and solemnity.

APPENDIX X

Some letters from Swami Dayanand Saraswati
to R. B. Mul Raj, M.A.

(*Officiating Extra Assistant Commissioner, Multan*)*

Letter No. 1

Benares, dated 16th February, 1880.

Lala Mul Raj Ji,

Namaste.

Your letter, dated 11th February, 1880, received. It has given great pleasure to hear of your appointment as an Extra Assistant Commissioner. May God raise you still higher. As regards matters over here, the Lieutenant-Governor has as yet sent us no reply. The Magistrate Sahib verbally tells us to commence lecturing, but shrinks from giving order in writing. We have come to know that the Lieutenant-Governor forwarded our application to the Magistrate for his remarks and the Magistrate returned it (about one week ago) saying that he had stopped the lectures on account of the Muharram procession, fearing that a quarrel might arise. We expect to get a reply in a day or two. We have not thought it proper to commence lecturing without a written order of the local Government. This will settle the matter once for all.

We will commence our series of lectures with great earnestness. The press has been started and named Vedic Press. A notice to that effect is sent separately today. Namaste to all.

(Sd.) Dayananda Saraswati,

*It seems that Swami Dayanand got some of his original drafts in Hindi translated into English by some gentleman who has however no firm grasp of the English language.

Letter No. 2

Lala Mul Raj Ji, may you be happy,

The letter we have sent in Urdu regarding Munshi Indar-Mani has to be translated into English. The letters received from Germany are being sent through Lala Anandi Lal for your perusal. Please let us know what reply to give. To my thinking, some men may be sent to Germany for learning technical arts. But if there be men available here in India who can teach these arts, there is no necessity of sending out men to Germany.

Rupees 300 have been subscribed here for M. Indar-Mani. In order to arrive at a definite decision in that matter, we have sent you all the papers concerned. Please prepare the grounds of appeal after a mature deliberation, as it will have to be sent to very eminent persons. To meet the expenses in connection with this appeal case, Rs. 1,500 are to be subscribed from the Punjab and Rs. 1,500 from other provinces. You better arrange for collecting Rs. 1,500 from the Punjab.

As regards the letter that we got written about *Niyoga* as a measure to be resorted to at the time of calamity (emergency), I have noted with regret that the writer has not been able to express the sense that I wished to convey to you and, therefore, you could not understand it.

As regards your hint as to the law that it relates to widow-remarriage (*punar-vivāha*) and not to *Niyoga*, I have now prepared the draft for *Niyoga*. I will send the same to you in a day or two for necessary corrections. 1. It will aim at *Niyoga*, 2. Children born of a widow to be heirs to the property of the deceased husband. 3. They should not be treated as bastards or outcasts. 4. The caste men of a widow may not tease her in any way. 5. Nor will the law molest her. By the enactment of such a law, abortions will cease and the lives of hundreds of such

children will be saved, nor will the property or estates inherited by any one, or the perpetuation of a line be lost or destroyed as at present, for in that case, the children born of *Niyoga* will be placed on the same footing with those born of a marriage, without any difference whatever. Whether the ceremony is performed publicly or otherwise, it will be all the same. The draft will be on the lines chalked out as above. When we write to you again on the subject, you should take it in this light.

Shrāvan Shudi 4th, Samvat 1937 (A.D. 1880).

(Sd.) Dayananda Saraswati.

Letter No. 2A

(It is the letter referred to by Swami Dayanand Sarawati in his letter No. 2 above, where-in he complains that the writer has not been able to convey his (Swami Ji's) sense properly, It will be observed that the language of this letter is often in-correct and at places unintelligible).

Meerut, 27th July, 1880.

My dear Babu Mul Raj Ji, M.A.,

It is a long time since I have heard nothing from you, still I hope you are quite well and wish you to give me, in future, occasional, if not often, intimation of your destination, etc.

I am at Meerut for a fortnight last and intend staying here for about 20 days more.

I have a mind to address our government on a subject which is unquestionably a matter of public goods, now wished for by hundreds of men who have attended to my lectures etc. It is that government may be moved to pass a regulation by which children of widows be entitled to claim and obtain their rights of the property, both movable and immovable, of their parents, and that any one trying to injure the widow in any way be made liable to punishment by Government.

The results which I anticipate from the above are, that lives of thousands of children will be saved, miscarriages shall be minimised or not at all, Niyoga or remarriage of widows will thus be introduced at last etc. etc. (Sic). But this is a work not to be dealt with by men of ordinary abilities, I, therefore, leave the matter to you and ask you to frame regulations worthy of the subjects giving everything requisite in detail. I hope you will agree with me and do the needful. I have given you only the hints, you have to think upon and frame what is called a law, complete in all respects, having sections, clauses, etc., for every part of the point in view. This draft regulation may be sent to me as soon as ready in a complete state for submission to Government under my signature, but the sooner it is done, it will be better.

There is a piece of bad news too, which requires your advice, and considerable efforts which it may be worthy of. I think you know well Munshi Indar Mani of Muradabad. He is now president of the Arya Samaj there, and a personage of unrivalled excellence. He is universally known and it is useless to enter into detail as regards him. The Mohammedans are his great enemies and have always been playing tricks to injure him but in vain. They have succeeded this time to mortify him to the very soul, and that injury is not to him alone, but to all the Aryas.

History of the case stands thus that a newspaper, called *Jam-i-Jamshed* of Muradabad, published an article on 10th May last stating that Munshi Indar Mani enemy of Islam, had published some books in these days against Mohammedan community, and that he will lose his life by similar acts one day or other. It is not known how the Magistrate and collector of the city allowed him this liberty. Now I solicit the Government to order destruction of the books he has published and abolition of the press.

The said newspaper was laid before Government (I mean H. H. the Lieutenant-Governor) and enquiry made

through district authorities which unfortunately resulted on 24th instant in the infliction of a fine of Rs. 500 on Munshi Indar Mani and the confiscation of all his books, without any due enquiries into the matter. As the matter is of great concern not only to Munshi Indar Mani but to our country and to all of us, I, therefore, ask your advice in the matter now proceeding. In the meantime, arrangements will be made to prefer an appeal in the case. Early answer with full directions to go in this critical matter is requested.

I have yesterday received a letter from a gentleman of Germany accepting instructions of our countrymen in any act they like (sic). This is a good chance indeed, and if you like to allow your brother to try his fortune, it is all that I want. Any other Aryan worthy of the task, will also be welcome. Full particulars as to expense, voyage, etc. etc. will be communicated to you at leisure time.

All is well here and hope the same to be with you.
Hoping to hear from you soon,

I am,

Yours etc.

Sd/-Dayananda Saraswati.

P.S. After all, I again ask you to interest yourself in this matter and expedite your advice etc.

Letter No. 3

Lala Mul Raj ji, May you be happy.

Your letter of 28th November received, contents noted. Now-a-days we are in Agra delivering lectures and intend to stay here about a month.

It is evident now that even many educated people cannot get employment, or secure means of livelihood. This condition of things leads me to think of the necessity of establishing a school for imparting technical education.

Every man should contribute one per cent of his income towards the proposed institution. From the proceeds of that, either students be sent to Germany for learning arts or teachers be imported from there. Whoever may learn these arts at the expense of this Fund will be required to execute an agreement that, after completing his education, he will serve the Sabhā or Fund for at least 12 years. This question is being discussed here and we will let you know when any decision is arrived at. I have caused answers to the ravings of one, Atma Ram Jaini of Gujranwala, to be written and sent to him care of the Samaj there. Let me know all about these. I have sent a reply to the letter of Colonel Olcott and Madam Blavatsky. I hope you have seen it. They seem to be bent towards atheism. Perhaps they were bent before too, but who can tell of another's mind ?

Please let me know about your brother and his present address. It is time that you send Lala Sri Ram to England to receive technical education.

Letters continue to come from Germany. We are all happy. Please convey our Namaste to all there.

(Sd.)

Dayananda Saraswati,
30th April, 1880. Girdhari Lal's Garden, Agra.

Mahatma Munshi Ram's Remarks

"As my aim is, not to present an account of Swami Dayanand's doings in chronological order, but rather to acquaint the reader with his manifold activities, I cannot pay any attention to the sequence of occurrences.

Rai Bahadur Mul Raj M.A., of the Punjab Judicial Service is a well-known figure amongst the Arya Samajists of the Punjab. He gives himself out as the author of the ten principles of the Arya Samaj, although people are sceptic as to his power of even understanding some of them. He claims to have guided Swami Dayanand in some of that great Man's

works. I give here a specimen of the Rai Bahadur's style of writing. Although he "Dear Sirs" the great Swami in the beginning of his letter yet strange to say this Master of Arts and a Prem Chand Roy Chand Scholar to boot concludes it with due and becoming respect." (Reference is to Letter No. 4 given below.—*Editor*.)

(The above remarks of Mahatma Munshi Ram are taken from page 34 of the *Vedic Magazine*, Vol. II, No. 7 of Pausa, 1965.)

Letter No. 4

Gujranwala,

31st July, 1880.

Dear Sir,

I received your letter of the 27th instant in due time. As to the remarriage of widows there is an act of Governor-General (Act XV of 1855) already in force, which I believe, is all that we want. It is called "an act to remove all legal obstacles to the marriage of Hindu widows". Section I of the Act is as follows :—

"No marriage contracted between Hindus shall be invalid and the issue of no such marriage shall be illegitimate, by reason of the woman having been previously married or betrothed to another person who was dead at the time of such marriage, any custom and any interpretation of Hindu Law to the contrary notwithstanding."

I was very sorry to read about Munshi Indar Mani's case. If the order was passed by the Magistrate after holding judicial proceedings, a regular appeal against his order should be preferred.

But if the order was passed by the Magistrate in his executive capacity, a memorial should be sent up to the Local Government. And in case the order has been passed by the Magistrate with the previous sanction of the Local Government, or by the Lieutenant-Governor himself, a Memorial should be sent up to Lord Ripon.

In the Memorial should be set forth the following facts :—That these books are merely reprints of former publications ; that these books are in reply to attacks against the Hindu religion. An account of the history of each publication should be given, i.e., it must be shown what gave rise to the writing of each individual book. A list of similar books published by Christians against Mohammedanism in India, with the names of authors etc., should be given, and also another list of books published by the Mohammedans and Christians against Hinduism should be given and it should be pointed out that the authors of such books have never been punished before. It should be pointed out that these books have been written to protect the Hindu religion from the attacks of opponents, and for the object of investigating and spreading truth. It should be remarked that it is not consistent with the justice and spirit of toleration of the British Government to punish one writer and protect and encourage others. It should be very hard indeed if the writers against the Hindu Religion could say what they like, and Hindus could not raise their voice to protect their own religion.

A paper setting forth the above, or copies of the Memorial should be circulated to all the Indian and English papers here and in England. The Theosophists also should be written to. As now a Theosophist is in the Parliament, he should be asked through Col. Olcott to agitate the question in Parliament.

Lala Dwarka Das B.A., member of the Lahore Arya Samaj, is at Jagadhari now-a-days. He might be asked to help in drafting the Memorial and papers and getting them

printed. I hope I will be soon informed what steps have been taken in the matter.

I have to go up for the Extra Assistant Commissioner's Examination shortly, otherwise I might have also done what I could in the matter. But now I have no time whatever.

I am desirous to know about the German Gentleman and his proposals.

Hoping you are well,

Yours Obediently,

Mul Raj

Mahatma Munshi Ram's Remarks

"There is one aspect of the above letter and those that follow which is inexplicable. The question which puzzles me is : why did the followers of the great Dayanand persistently address him in a foreign language with which he was not acquainted and in which they themselves could not express their ideas properly. Even Rai Mul Raj, the great champion of Hindi and the author of the first Hindi Primer in the Punjab, did not see the ridicule of corresponding with Swami Dayanand through the medium of English."

(The above remarks of Mahatma Munshi Ram are taken from page 36 of the *Vedic Magazine* Vol. II, No. 7 of Pausha, 1965.)

APPENDIX XI

A COPY OF EDITORIAL NOTES FROM

The Gurukula Magazine

(Vol. II—October, November and December 1908—Nos : 10, 11 and 12.)

With this number we begin the publication of some of the vast correspondence of Swami Dayananda Saraswati. These eight letters are addressed to Rai Mulraj, M. A., Rai Chand Prem Chand scholar of the Calcutta University, an Officiating Divisional and Sessions Judge in the Punjab ; perhaps the only man who, Government Service and family matters excepted, for many years, directed his entire thought or intellectual energy to the service of the Arya-Samaj. We doubt if there is another man who can speak with the same authority as the Rai Sahib on any question connected with the origin of the Arya-Samaj and the mission of Swami Dayananda. There are men who pretend to divine the innermost thoughts of Swami Dayananda as he entertained them. This is an impossible task, and we question the motives of those who so pretend. But if there is one man now living, who can speak with authority on the thoughts of Swami Dayananda, that man is Mulraj ; on so familiar and intimate terms was he with the Swami as long as he lived. Rai Mulraj had just finished his brilliant college career when he became acquainted with Swami Dayananda and from that time onward till the Swami's death in 1883, Rai Mulraj continued to be the most trusted friend, counsellor and follower of Dayananda. He was appointed the first President of the Lahore Arya-Samaj ; and the control of the Paropakāriṇī Sabhā, which Swami Dayananda established shortly before his death, was also entrusted to Rai Mulraj, he being appointed the working Vice-President, while the Ruler of Udaipur was the President. But His Highness could

not take active part in the working of the Sabhā. What exact part Rai Mulraj played in the framing of the Principles as well as the Bye-laws of the Arya-Samaj, he alone can tell, when the Swami himself is not living to tell the whole story. But it is not difficult to infer from his antecedents and his relations with Swami Dayananda, that the Bye-laws were almost entirely his work, and in giving to the Principles their present shape and form, Rai Mulraj's advice and suggestions were mostly followed by Swami Dayananda. That the cardinal points in the Principles, involving doctrines, embodied the Swami's own ideas is beyond question. In giving them, however, their present shape and form, the hand of Rai Mulraj is clearly discernible. The central idea about the Veda is, evidently, the Swami's own, but the wording of the Principle 3rd was probably suggested by Rai Mulraj, so as to make it as wide and general as possible. There can be no question that the final shape which the third Principle of the Arya-Samaj took, was the result of deliberations between Swami Dayananda on one hand, and Rai Mulraj with a few other friends on the other. And the judgment of the posterity is bound to be that the deliberations were most happy. This was another instance of the evidence of Swami Dayananda's genius in pitching on a learned and capable person like Rai Mulraj and listening to his counsels. And now ? The less said the better.

Niyoga

The question of Niyoga is referred to in one of the letters, and it appears that Swami Dayananda had formulated his opinions on that question in 1880 which were subsequently expanded and embodied in the Satyārth-Prakāsh, second edition. Rai Mulraj differs from Swami Dayananda on this question, and if his present opinion was also held by him in 1880, it would appear that Swami Dayananda ventilated his views, in spite of the opinion of Rai Mulraj. Swami Dayanand, however, does not regard Niyoga as a normal social custom to be regularly followed, as widow-remarriage is followed in some other countries by the people

there. Remarriage for men or women Swami Dayananda does not allow. In exceptional cases he would allow Niyoga, a sort of temporary remarriage or reunion for a time only, between a man and a woman, both of whom have been so unfortunate as to lose their first partners in life. The difference between Niyoga and widow-remarriage is, however, for all practical purposes, the difference of time-limit and one or two other inner details. Widows and widowers who remarry do not observe this time-limit and the remarriage is for life. But there is time-limit to ordinary marriage also in our Shastras. In *Vānaprastha*, in some cases, and in *Sannyāsa*, in all cases, the marriage ties are cut asunder. But in these days most men and women remain *grihasthis* to the end of their lives. What wonder if *Niyoga*, as supported by Swami Dayananda, is not acceptable in these days. To some the ancient custom of *Niyoga* appears revolting? But divorce is looked upon with no such feeling by these persons. It is all the work of habit and association. There is no question of intrinsic worth involved.

Mohammedans

There are some silly Arya-Samajists who are heard to say that to an Arya-Samajist, a Hindu is no better than a Mohammedan, or a Mohammedan is as good as a Hindu. All such thoughtless persons will find that Swami Dayananda thought differently. To him all Hindus were Aryas and he was ready to help Hindus in preference to Musalmans. In other words, he was to help Hindus first and others afterwards. In a Hindu-Mohammedan question, he would certainly stand for the rights of the Hindus. Thought as a just person he would not tolerate unjust treatment of any people. To love one's own people and to help them is one thing, and not to be unjust to any one quite another thing. One may be a thorough-going patriot without being tyrannical to any one. Swami Dayananda was a lover of his country and countrymen, without being an enemy to others. That he made no distinction between Hindus and Mohammedans, is

not true. He did make a distinction between the two communities ; but he would not be unjust to Mohammedans or other communities.

Indians to be educated in Europe

The correspondence would show that Swami Dayananda was for sending Indian youths to Europe for receiving technical and other education there. He insisted that Lala Sri Ram, younger brother of Rai Mulraj, should go to Europe for education. He thought of starting a fund to provide Indian youths with means of going to Europe and receiving technical education there. Whether he would send any one to become a Barrister-at-Law is a doubtful point. He was for learning arts and sciences with a view to developing industries and technical arts in this country to enable the people to find means of decent livelihood. It shows that material welfare and worldly happiness of the Hindus occupied the thoughts of Swami Dayananda no less than their spiritual and religious advancement.

Gorakshini Sabha

The establishment of a society for the protection of bovine species was another matter which occupied the attention of Swami Dayananda and he established a Gorakshini Sabha at Agra.

Theosophical Society and its Founders

At this time Swami Dayananda began to perceive the atheistic tendencies of the founders of the Theosophical Society in India, who, before coming to India, took care to keep their ideas to themselves until they found opportunity to set up as teachers of occultism to credulous Hindus. Swami Dayananda had no knowledge of their beliefs, and finding them bent towards atheism, he suggests to Rai Mulraj that "Perhaps they were so bent before too, but who can tell of another's mind ?"

His Will

It was in 1880 that Swami Dayananda wrote his will and consulted Rai Mulraj about it by sending him the draft.

Vedic Press

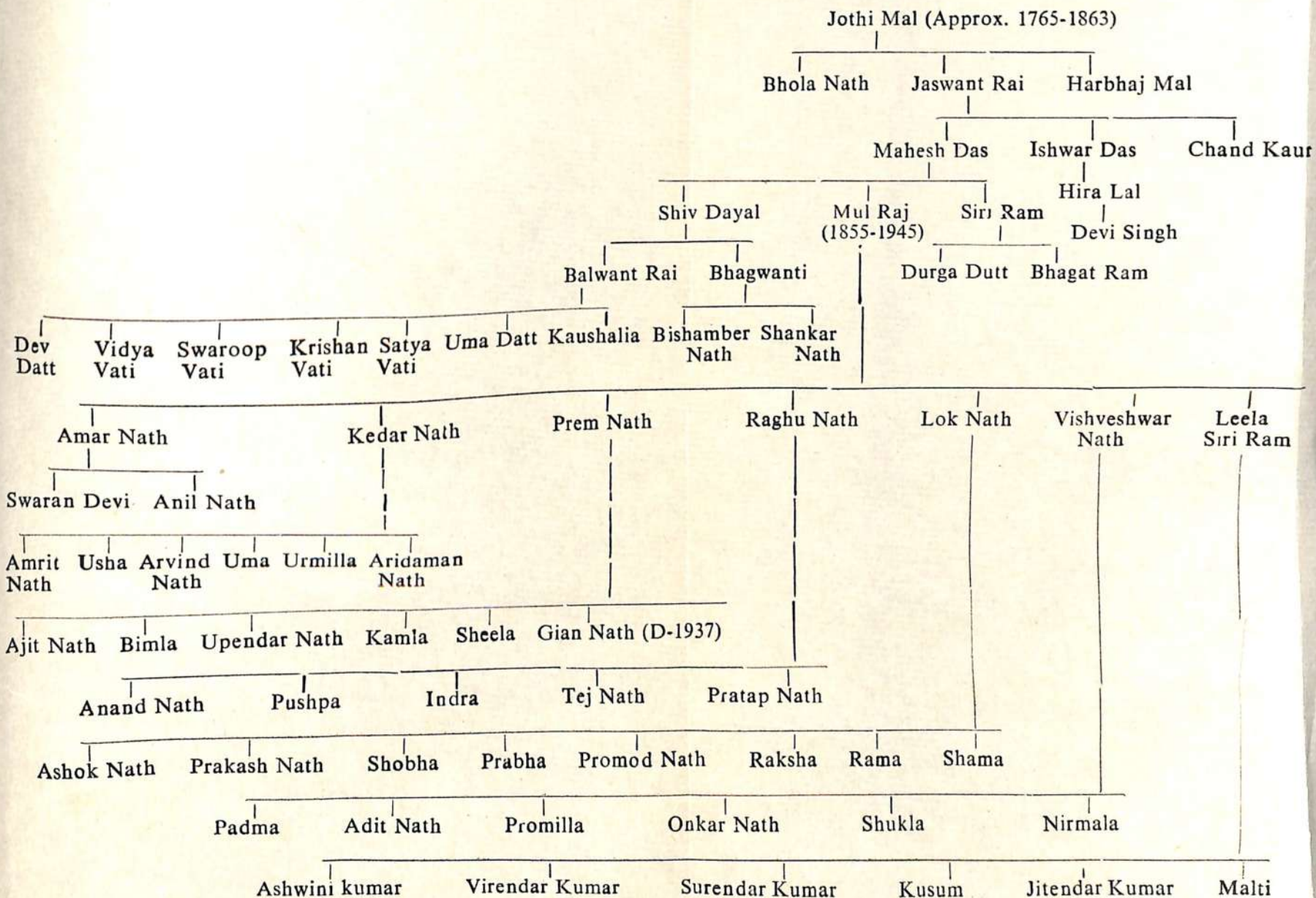
He had already established a press and in 1881 he found that Munshi Bakhtawar Singh had done great harm to it. The accounts were being examined. Possibly the Munshi had played ducks and drakes with the press money.

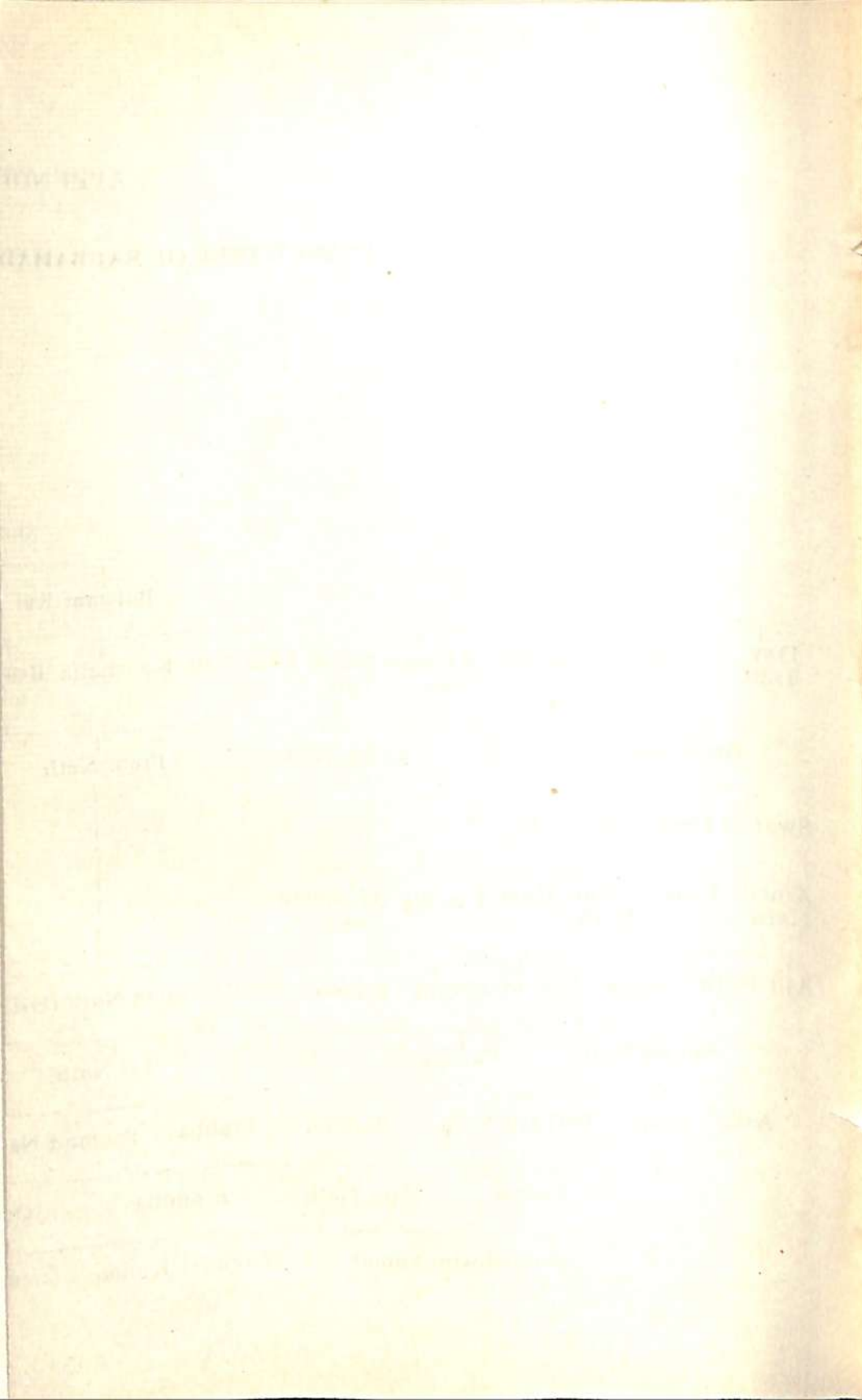
Jainis

At the same time Swami Dayananda was engaged in religious controversies with the followers of other religions. In the letters there is a mention of a discussion with the Jainis and a reference is made to one Atmaram Jaini of Gujranwala of whose ravings Swami Dayananda speaks in his letters to Rai Mulraj. This Pandit Atmaram was a Guru of that section of the Jainis who worship idols. Pandit Atmaram died at Gujranwala and the wealthy Jainis have built him a Samadhi there. He was said to be a learned Sanskrit scholar ; but what he wrote about the Arya Samaj and Swami Dayananda showed neither learning nor sense.

APPENDIX XII

FAMILY TREE OF RAI BAHADUR LALA MUL RAJ M.A.





APPENDIX XIII

Correspondence on the Subject of Appointment

(Letter from Colonel Holroyd to L. Mul Raj)

Dear Sir,

I shall feel obliged by your informing me whether you wish to enter Government Service in the event of your being offered an appointment as Extra Assistant Commissioner.

Yours truly,

May 20th, 1879.

Sd/- W. R. M. Holroyd

To

Lala Mul Raj, M.A.

(Reply)

Dear Sir,

In reply to your letter of the 20th May received this morning, I beg to inform you that I am willing to enter Government Service and shall thankfully accept the post of E.A.C., if the Government are gracious enough to offer an appointment to me.

Yours obediently,

Mul Raj

To

Major W. R. M. Holroyd

(Letter from L. Mul Raj to Major Holroyd)

Dated : 28th October, 1879,

Dear Sir,

I beg to bring to your notice that I received your kind letter of the 20th May, 1879 in which you asked me whether I wish to enter Government Service in the event of my being offered an appointment as Extra Assistant Commissioner, at Allahabad on the 25th of the same month. In reply, I at once informed you of my wish to enter Government Service and that I would thankfully accept the post of an Extra Assistant Commissioner if the Government was gracious enough to offer me one. I then immediately came up from Allahabad to Lahore thinking that my service would be required and I have awaited ever since for the orders of the Government. Will you kindly bring this to the knowledge of the Government that I am staying here, waiting for orders of the Government.

I remain,

Sir,

Yours most obediently,

Mul Raj

To

Major W. R. M. Holroyd.

(Letter from Major Holroyd to L. Mul Raj)

Dear Sir,

It has been stated that your intellectual powers have been affected by overstudy and that you have tried and failed more than once to pass the Law examination which is a much simpler examination than that of E. A. C. It appears also that permission was given to you to appear at the last examination for E. A. C., but that you did not do so. Kindly let me know why this was and give me information on the other point above referred to.

Yours truly,

Sd./- Major W. R. M. Holroyd

(*Letter from L. Mul Raj to Major Holroyd*)

Dear Sir,

In reply to your letter informing me that it has been stated that my intellectual powers have been affected by overstudy and that I have tried more than once to pass the Law examination but failed and that I did not avail myself of the permission granted to me at the last examination for the E. A. C. in the Panjab, I beg to state as follows :

The statement that my intellectual powers have been affected by overstudy has much surprised me. I will not suppose it for a moment to be the insinuation of some enemy of mine, though it has the appearance of being so. I beg to submit that the statement is entirely without foundation, and wanting in a convincing proof, which in such cases is absolutely necessary. The only refutation which it is in my power to give to it at present is to refer you to the enclosed certificate granted to me by Dr. Seriven, Civil Surgeon of Lahore after a careful examination not only of my physical constitution but of the medals and diplomas I have received and the copies of correspondence which has taken place regarding my candidature for the post of E. A. C. and to the wellknown fact that the instructions contained in my 'Sanitary Primer' as to constant exercise as a useful and indispensable element of health are always acted upon by me.

My failure at the law examination of the Punjab University College can in no way be attributed to any defect in my intellectual powers. The failure of men gifted with intellectual powers of a far higher order than I can ever pretend to possess at similar examinations was never attributed to the same cause. As regards the Law examination of the High Court, N. W. P., I beg leave to state that I obtained the Premchand Roychand Studentship in March 1877. I was then quite ignorant of Law and did not think of studying

the subject till some months afterwards. In January 1878 I went for the High Court Pleaders' examination and passed as one entitled to plead in all courts subordinate to the High Court, being placed 18th in the list of successful candidates, numbering 450. The number of successful candidates, for the upper grade out of 1847 candidates for all grades was nine only. In January 1879 I again went up for the High Court Pleaders' examination and passed in the same grade as during the previous year, but taking a higher position, that is 8th among the successful candidates numbering 26. The number of candidates for the upper grade this year was only one. In connection with this I may also venture to state that among the successful candidates at both the examinations, above-mentioned, there were many distinguished graduates of the Calcutta University and other very qualified and able men, against none of whom it can be said that their intellectual powers had been affected by overstudy.

A comparison of the examination papers set for the Pleaders' Examination with those for E. A. C. in Punjab will show that there might be two opinions as to which of the two examinations is the easier. I would also beg to bring to your notice that since passing the Premchand Roychand Studentship examination, my attention has not been solely confined to Law. At intervals I have usefully studied other important subjects. To write the "Sanitary Primer" I had to study several works on Medicine and Hygiene. This book, I may presume to say, has been favourably noticed by several Indian papers and well spoken of by Mr. Justice Lindsay with whom I have the honour of being acquainted. I also devoted some time to learning practical surveying and levelling and travelling through a greater portion of the N. W. P. and Bundel Khand. The statement that permission was granted to me to appear at the last examination for E. A. C. examination is incorrect. Your letter dated the 20th May, 1879, a copy of which is enclosed for ready reference is the only communication besides the

one under reply which I have received on the subject. Hoping, my explanation will be considered satisfactory by yourself and His Honour the Lieutenant Governor,

I remain,

Dear Sir,

Yours very obediently,

Lahore : 3rd December, 1879.

Sd/- Mul Raj

P.S. :—I have forwarded to your address under a separate cover a copy of my Sanitary Primer, which I solicit the favour of submitting to the Lieutenant Governor.

Encl : Certificate from the Civil Surgeon.

Certificate from the Civil Surgeon, Dr. Seriven

I certify that I have carefully examined Mul Raj and he appears to me to be in good health and to have no bodily infirmity, also his intellect as far as I can judge from a short conversation appears to be perfect. I see no evidence of his mind having suffered from overstudy.

Sd/- J. A. Seriven,

Lahore : Dated 1st December, 1879.

Civil Surgeon.

(*Letter from Major Holroyd to L. Mul Raj*)

Dear Sir,

It seems probable that there may soon be an opportunity of employing you as E. A. C., in the first instance, however, in an acting appointment though it is not probable to say with certainty when this will be. All accepted candidates for this post are admitted to the examination and if another examination should take place before you obtain an appointment I would advise you to go up for it.

Yours faithfully,

31st December, 1879.

Sd/- W. R. M. Holroyd

APPENDIX XIV

SERVICE CAREER (PUNJAB)

(21 Jan. 1880 to 16 Oct. 1912)

Mulraj, Rai Bahadur, M.A. (Calcutta) Sud—Home of family Ludhiana, Joined Service—21.1.80 : Born—26.7.55.

Station	Substantive Appointment	Date	Officiating Appointment	Date
Multan	...	...	E.A.C.	21.1.80
Gujranwala	...	...	,,	26.8.80
Gujrat	...	...	,,	14.2.81
Do	...	...	E.A.C. 3rd class 2nd grade sub-pro-tem.	14.11.81
Do	E.A.C. 3rd class 2nd grade	3.12.83	...	...
Gurdaspur	Do	3.3.84	...	...
Do	E.A.C. 5th grade	1.11.84	...	...
Jhang	Do	...	E.J.A.C.	24.8.85
Do	Do	21.4.86	...	...
Do	Do	...	E.A.C. 5th grade sub-pro-tem.	15.2.87
Do	Do	12.3.87	...	...
Rawalpindi	Do	11.5.87	...	...
Bannu	Do	24.10.87	...	...
Rawalpindi	Do	10.3.88	...	...
Jhang	Do	20.6.88	...	...

Station	Substantive Appointment	Date	Officiating Appointment	Date
Lahore	Do	13.2.89	...	...
Hissar	Do	26.6.90	...	...
Amritsar	Do	...	J.S.C.C.	25.12.90
Do	E.J.A.C. 4th grade	21.9.92	Do	...
Ambala	Do	16.4.93	...	...
Jullundur	Do	21.9.93	...	...
Jhelum	Do	16.9.94	...	...
Montgomery	Do	16.12.94	...	...

Leave on M.C. in India 10 months and 6 days from 7.6.95
(was recalled)

Lahore	E.J.A.C. 4th grade	13.4.96	...	...
Amritsar	Do	...	J.S.C.C.	25.12.90
Do	Do	2.8.97	...	...
Do	Do	...	J.S.C.C.	22.2.97
Do	Do	30.4.98		
Do	Do	...		
Do	Do	20.12.98		
Do	Do	...		
Do	E.J.A.C. 3rd grade	20.3.99	Do	
Do	Do	3.5.99		
Do	Do	...	Dt. J. 2nd grade	25.3.00
Do	Do	29.3.00	...	
Do	Do	...	Dt. J. 2nd grade	4.4.00
Do	Do	12.4.00	...	

Station	Substantive Appointment	Date	Officiating Appointment	Date
Amritsar	E.J.A.C. 3rd grade	...	Dt. J. 2nd grade	14.4.00
Do	Do	17.4.00	...	
Do	Do	...	Dt. J. 2nd grade	19.4.00
Derajat	Do	...	Divl. J.	25.6.00
In transit	Do	28.2.01	...	
Rawalpindi	Do	9.3.01	...	
Do	E.J.A.C. 2nd grade	15.12.01	...	
Jhelum	Do	...	Addl. Divl. & Sessions Judge	5.6.02
Delhi	Do	...	Divl. Judge	18.7.02
Do	Do	8.10.02	...	
Do	Do	...	J.S.C.C.	20.1.03
Do	Do	...	Do	13.4.04
In transit	E.J.A.C. 2nd grade	16.11.04	...	
Lahore	Do J.S.C.C.	17.11.04	...	
Hoshiarpur	Do	...	Divl. Judge	7.7.05
Do	E.J.A.C. 1st grade	1.8.05	Do	
In transit	Do	1.9.05	...	
Lahore	E.J.A.C. 1st grade			
	J.S.C.C.	10.9.05	...	
Do	Do	...	Tempy. Addl. Divl. J.	14.1.06
Delhi	Do	...	Divl. J.	17.4.06
In transit	Do	10.12.06	...	
Sialkot	Do	9.12.06	...	

Station	Substantive Appointment	Date	Officiating Appointment	Date
RAI BAHADUR : 1.1.07				
Sialkot	E J.A.C.			
	1st grade	...	Dt. J.	2.1.07
Do	Do	7.2.07	...	
Amritsar	Do	...	Tempy. Addl. J.	2.3.07
Do	Do	...	Divl. J.	14.5.07
Do	Do	...	Tempy. Addl. Divl. J.	27.5.07
In transit	Do	1.7.07	...	
Lahore	Do J.S.C.C.	5.7.07	...	
Jhelum	Dt. J.	3.9.07	...	
Amritsar	Do	6.7.08	...	
Ambala	Dt. J.	...	Divl. J.	15.4.09
Ferozepur	Do	...	Do	21.5.09
In transit	Do	27.8.09	...	
Gujranwala	Do	4.9.09	...	

Privilege leave 2 months and 30 days from 1.10.09
with f. 5 mos. 1 day from 31.12.09

Lahore	Dist. J.	1.6.10	...
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APPENDIX XV (a)

R. B. MOOL RAJ

ARDENT ADVOCATE OF SWADESHI,

TRUSTED LIEUTENANT OF SWAMI DAYANAND

(Published in the Sunday Tribune, Lahore, dated June 3, 1945
by their Special Representative)

Lahore June 2—"Rai Bahadur Mool Raj was one of the first graduates from the Punjab. He was the first Fuller Exhibitioner of the University and his name tops the Roll of Honours of the Government College, Lahore. Having got his M.A, the Rai Bahadur was, soon after, appointed an E.A.C. and rose to be the District and Sessions Judge—the highest office open in his days to any E.A.C. The Rai Bahadur was a nationalist—in the popular sense of the word—of his days and even in Government Service, at a time when he was holding a position of distinction under the Crown, he was an ardent advocate of Swadeshi. He started the 'Swadeshi Wastu Pracharak' a weekly newspaper, through which he used to propagate Swadeshi," said Sir Tek Chand, paying his tribute to the late R. B. Mool Raj.

Sir Tek Chand, stated that the late Rai Bahadur was the one man about whom he could say with certainty—and about no one else—that ever since he took to Swadeshi in or about the end of the last century he never used till today even an inch of non-Swadeshi cloth or any foreign article. He had organised Swadeshi Prachārīnī Sabhā and did propaganda in favour of Swadeshi, almost a decade before any regular Swadeshi movement was started in India.

Sir Tek Chand revealed that R. B. Mool Raj, who became a well-known exponent of Ayurvedic system of medicine and had built up an Aushadhālaya (Pharmacy) was not himself originally a Vaid. But he suffered from some stomach trouble of which he could not be cured in spite of the best allopathic treatment. This created in him an interest for Ayurvedic system of medicine. He then studied that system from various books in order to find out a treatment for himself and became a master of the subject.

“He was a staunch follower of Swami Dayanand, who nominated him, as the first Vice-President of the ‘Paropakāriṇī Sabhā’ Ajmer to which organisation Swamiji gave all his books. The President of the Sabha was Sir Nahar Singh, Ruler of Shahpur. ‘The Upaniyamas’ of the Arya-Samaj were formulated by Rishi Dayanand in consultation with R. B. Mool Raj,” said Sir Tek Chand.

“The Rai Bahadur,” concluded Sir Tek Chand, “was a man of strong will and equally strong convictions. He was the last link between the old order and the new and that link had snapped today”.

The funeral of R. B. Mool Raj which took place today was largely attended by distinguished citizens of all classes and communities.

The Punjab has lost in Rai Bahadur Mool Raj a great Arya-Samajist. He was the first President of the Lahore Arya-Samaj and worked with Swami Dayanand.

Swami Dayanand had a voluminous correspondence with the Rai Bahadur on how to develop the Arya-Samaj work. The Swami had great confidence in his ability and sagacity and trusted him as his great lieutenant.

For years together he was associated with L. Lajpat Rai with whom he worked on the Managing Committee of the D.A.V. College.

At one of the earliest sessions of the Indian National Congress at which Mr. A. O. Hume presided, Rai Bahadur Mool Raj presented a "constitution for the Congress" which was well-received, though not adopted.

He was associated with S. Dayal Singh Majithia for many years and helped in the establishment of various institutions.

He was Founder-Director of the Punjab National Bank and the Bharat Insurance Company where he worked with the late L. Harkishan Lal.

He submitted a memorandum to the Government against the creation of the Panjab University as a purely Oriental University.

He leaves behind six sons and one daughter : Mr. Amar Nath, retired Engineer ; Dr. Kidar Nath, Physician, Simla ; Dr. Prem Nath, Dental Surgeon, Lahore ; Dr. Raghunath, Physician, Delhi ; L. Lok Nath, Advocate, Lahore ; Dr. Veseshar Nath, Dental Surgeon, Dehra Dun and Bibi Lila.

L. Duni Chand Ambalvi wired to Dr. Prem Nath : "Your father has left a great landmark in the history of the Punjab as a pioneer".

APPENDIX XV (b)

OUR GRAND OLD MAN

STORMS RAGED ROUND MUL RAJ'S LIFE BUT NEVER TOSSED HIM

(By *St. Nihal Singh*)

(Published in the Tribune Lahore, dated Friday June 8, 1945)

I

"BAA" said His Honour, the Lieutenant-Governor of the Punjab. It was not "bah", as it easily might have been, or even "bosh" an expression that might have fallen from the lips of the provincial head in those far away days the eighteen-seventies, especially when speaking to a young officer, recently recruited into the sub-stratum of the civil service.

It was "baa" that the satrap had said. Not merely had he said it, but there also was in his tones the tell-tale sheep's bleat. As if that were not, in itself, sufficiently startlingly unexpected, particularly at a garden party held in the Government House grounds, he had added a second "baa" and then proceeded rhyming,

"Baa, baa, black sheep, have you any wool?"

"Yes, sir, I have three bags full.

Two for the master and one for the dame,

But none for the little boy that cries in the lane."

His honour did not lapse into this nursery rhyme because he thought that was the best way in which he could amuse the Punjabis he had invited to the party. Though

they belonged to a people who had been taken by Britania under her wing only a quarter of a century before and need to be cared for and protected, many of them against even themselves, some of them, as individuals, were pretty cute. A few of them were, in fact, in the phrase of the province, 'chalta purzas'. Indiscriminate acquisition of English might have the most deplorable effect upon their manners and mentality—might give them "notions notions, you know, notions"—and make them unmanageable. To head them off from that path, he said :

"Your faces are set Calcutta-wards. You all are determined to be B.A's. B.A. ? No, Baa, Baa."

"Take my advice. B.O.L. is far better for you. B.O.L.—Bachelor of Oriental Learning. Not B.A.—Baa, Baa."

II

Years and years have elapsed since I was permitted this peep behind the scenes in the province of the five rivers, where I was born not so very long after this episode had occurred. The passing away of the narrator—Rai Bahadur Lala Mul Raj, the first Punjabi to earn the title to append M.A. to his name, has brought back the recollection. It was for him that the "Baa, Baa—performance" was staged. Gifted with a sense of the ludicrous, he had reproduced for me the drama of that day, even at the moment of narration far away, with a force and fidelity that made an indelible impression upon my mind.

As I reconstruct the scene for my own benefit, Mul Raj must have seemed to be a phenomenon (no other word can describe his wonderful personality) peculiar to the age in which he entered life. But three years had winged their way to eternity since the annexation of the Punjab, when he first smiled upon his parents. As he delighted them with his babble, if babble even in infancy he did, the land in which they lived still echoed with the events which,

originally, had partitioned the province into the Sikh empire and the congeries of rival states each, with one exception, under Sikh Rajas and subsequently reunited it under the British. The Satluj that had served as a silver dagger to effect this division had not yet been shorn of its substance and sparkle by the son-in-law of the Lieutenant-Governor under whose trained engineer's eyes the dam, a little later, was built at Ropar and the Sarhind canal cut. Mul Raj's parents, as they lived and worked along this river cleaving Ludhiana from Phillaur, must have often seen the burly figure of the empire-builder, *Ochterloney*. Their ears must have been filled with the din that artillery made even in its mid-nineteenth century primitiveness as it barked from battle-fields in the vicinity.

If we are to understand the workings of that mighty brain which death stilled a few days back, we must know of the spring that that brain acquired in infancy and childhood. Along the bank of Satluj, where those years of his were spent, a settlement was growing just about then that was to bring the salt and savour which distinguished the United States of America from Britain and other European countries from which its polyglot population is derived. Filled with the spirit infused by sturdy Scot doctrinarians into the philosophy of life here and hereafter preached originally in that corner of Asia that juts into "the continent", American Presbyters were arriving in Ludhiana to minister to the inner man, largely through ministering to the strong Malway (upland) clay of which the outer covering was made for the inner man's tenement. The "man and brother" method and manner proclaimed these missionaries even more stridently than their nasal twang.

When Mul Raj was five, a shadow was thrown across the transition from the Sikh to the British rule. Now variously known and variously interpreted, the "Mutiny" did not cast a particularly heavy patch of shade hereabouts. Soon all blackness was, moreover, distilled from it.

III

Forces that worked shriekily or silently—forces that worked swiftly or silently—against that background and at that time, made Mul Raj inevitably a child of transition. They did so without his being aware of the process. As one who, as a child first came in contact with him let me say without further ado, that never in his 93 years did he become conscious of that fact. Let me also hasten to add that at our last meeting a few years back in the very “study” where I am hammering out these words direct upon the paper held against my America-made typewriter—typewriter-platen, I could see that he had remained a child of transition. This he must have been, I have no doubt, to the moment when he at a night’s rail journey, flew away from the people for whom he had wrought so much in so many ways.

With feet firmly—oh! ever so firmly—planted upon the earth, he stretched his right hand—mind you, his right hand—as far as it would reach and grasped the new knowledge that the fair-faced foreigners were bringing. To him it was of no consequence whatever whether these fair-faced ones spoke English, vitalised in independence’s ozone-chamber, with a nasal twang, or articulated the Queen’s English in the clipped accents cultivated at this or that Varsity. His concern was only with the gifts they distributed.

All this while, he was using other hand—the left hand, be it noted—for plucking the fruit of Indo-Aryan growing. Some of it was indigenous. The seedlings, or were they really only cuttings, had in fact, been originally planted at the very soil from which Mul Raj was sprung, a few million years subsequently. The culture of our Vedic Fathers’ cultivation did not absorb him to the point of his neglecting the orchard in the neighbourhood—across the Persian Gulf. By the time he had arrived at man’s estate, he was something of a pandit as well as a munshi—a scholar of Sanskrit and also of Persian.

IV

Mul Raj must have been the envy of his fellows. This I first learnt from my father. The two had met long ere I was thought of, probably in the eighteen-seventies, certainly from the early eighteen-eighties.

Sharp of senses and, acquisitive of memory, Mul Raj was as industrious as he was pertinacious. There was no beating him, therefore. He forged ahead of boys and men who had a year's or two's start of him. The crowning sheaf of his academic life was the capture of the Premchand prize. As I grew into adolescence and understood how really great that triumph was, I asked him :

"Rai Sahib (I do not know why everyone called him that and not Rai Bahadur, as I believe, he was), you were the first Punjabi to compete with young men from all over northern India and win the prize. Were you not ?"

"The first, my boy," he responded "and the last."

"The last, too ?" I enquired, taken by surprise. "Just how ?"

"For the simple reason that no other Punjabi ever again obtained that prize."

He did not mind my seeing it that he was greatly proud of his achievement. Who would not be ?

V

Anyone who had the effrontery to say to this brilliant young man that it was meet for young Punjabies to stick to Oriental learning and be content with a little smattering of English, was asking for trouble. Yet nearly everyone not of his complexion, creed or continent was suggesting, if not saying this.

The fashion was set by a Jew from central Europe. Leitner by name, he had used the Crimean War to hoist himself into British favour. While the "little lady with the lamp" (Florence Nightingale) was seeking to alleviate the sufferings of soldiers from her "tight little isle" far, far away from the bitter chill fortress of Sevastopol that they had been trying to capture, this young European with his truly amazing flair for languages, specially outlandish ones, was trying to solve riddles for men in authority, who "damn it, Sir" found English good enough for them. With the services he rendered there his learning, coupled with a capacity for advertising that even in this propaganda age could be assayed as marvelous, ensured him a place of honour, if of no great monetary recompense, upon the staff of the London University, then only a child.

VI

In 1864, Leitner was afforded the opportunity to remedy that aspect of life—India, for the foreigner, is the land of the "pagoda tree"—and see something of the Orient about one part of which—the Islamic world—he at the time was discoursing. The new administration in the Punjab needed a man to run the college it had decided to establish at Lahore. Whitehall chose the Professor of Arabic and Mohammedan Law at King's College, London—Dr. G. W. Leitner, M.A., Ph.D. (Freiberg) for the job.

Leitner had been imported to conduct a college cast in the mould to Thomas Babbington (later the Lord) Macaulay's making. He arrived towards the end of 1864, however, with a plan sizzling in his mind. The Punjabis may prattle a little English, if that would please them: but they must not mistake pastime for the main concern of life. Their concern was with Arabic, Persian, Sanskrit and the derivatives of those classical languages. Not only did he think this, but he had also entertained the vision of making

Lahore the cultural centre of Kabulis, men from Hunza and Nagyr (I use Leitner's spellings throughout), Mullahs from Badakhashan, Bokhara, Kolab and Gabrial.

With his power to infect others with his own enthusiasm, he soon had a following, built up an institution for the purposes he had in view and very nearly had it given the standards and the status of a university. To me it is a wonder that he failed in that objective, particularly during the eighteen-seventies when a writer of fiction ran India for another writer of imaginative works. Between them they had held a gala at Delhi at India's expense, at a time when Indians were dying of starvation like flies, at which they converted a queen into an empress. This matter of a University for the Orient (I designedly do not use the hackneyed expression—Oriental University) was too slight to require even a thought.

VII

Mul Raj was caught, before he had graduated from adolescence into manhood, in the storm that Leitner's activities roused. So was the Sardar Dayal Singh Majithia. As patriotically purposeful as he was philanthropically inclined, this resolute son of a Sikh who remained intransigent to the end of his days rather than submit to the new rulers as did his cousins, "imported" Sitala Kant from Calcutta. This newspaper came out of the womb of that purposefulness and greatly strengthened the forces already ranged against that apostle and the battle was won.

The fumes had gone out of the atmosphere by the time I began to take interest in affairs of this description. The echoes had refused to die out. Sitala Kant's name was frequently upon my father's lips. Also Mul Raj's.

"How much of the fight was altruistic in character?" I once asked Rai Sahib.

"Altruistic?" he snorted. "Bosh. The men who were enjoying the Punjab plums found them too luscious to share with us. So they wished to see to it that we would never have the facilities to acquire the snack of climbing the plum tree."

VIII

Before this storm was over, Mul Raj's body and soul were caught in another—a fiercer one, in a far fiercer one. A man of great height and breadth of shoulder, with a stentor's voice, had arrived in the Punjab from the south—Gujrat, it was then thought, it proved to be Kathiawar (to be more precise). Nothing like his memory had been known to that generation of Punjabis. He could recite slokas from the Veda and Vedanga, without ever faltering, without ever missing or misquoting. In combat, he displayed the manner and the mastery of the lion. In a single whirlwind tour, he had made thousands of the Panjabis ashamed of the degenerate state in which they abided in the land hallowed by the sages and vitalised their will to build a new social and spiritual order.

Among the men that this new-comer—the Swami (later the Maharshi) Dayananda Saraswati—lifted off their feet was Mul Raj. Without a moment's hesitation, he resolved upon a course that led him straight into a domestic hell. Life led to the plan that that teacher claimed was only rediscovered by him and not made by him, was condemned as anti-Hindu. Persons who elected to follow him were subjected to a species of tyranny that at this distance of time looks petty, but at the moment was galling. If my memory serves me aright, relatives who were proud of their orthodoxy did not, however, apply the weapon of boycott so ruthless to him as they did to others. The reason was that by the time the 'Sanatandharmis' had taken their stand in defence of "what-was"—"what-had-been"—Mul Raj had advanced in the official ranks to a position that impressed foe as well as friend.

IX

This gust of ill-will had not abated, however, when the real tornado began. Now that I look back over the graveyard of the past and find there no figures in the flesh stir and speak to sway my judgement, I have no doubt as to the primary cause. The esteem in which the founder of the movement held Mul Raj and the assistance he derived from that doughty devotee, with his administrative 'cum' judicial experience, in preparing the frame-work of the Army-Samaj, whipped up the winds of envy and malice.

The Period of tension—I use no stronger word—between the officials and the Arya-Smajists must have been of especial delight to the green-eyed jade. There sat Mul Raj in a position of authority. Why did he not use his influence to stop his brother-officials from hectoring his own brothers in the faith? If he was powerless in the matter, why did he not come out of those ranks and range himself with the sufferers? So it was asked.

These questions were uncharitable enough. They were, however, merciful compared with the calumnies directed against Mul Raj. In all my globe-girdling I have never come across people who can throw mud so stinking and so sticking, at some one who had been their friend, as the Punjabis

Mul Raj lived through this period with a dignity that must have come as a surprise to his foes—really friends turned foes. Silence—contemptuous silence—was the one answer he could make. He made that answer. It proved effective.

And now that personality round which raged so many storms without being tossed by them is gone from us. Gone from us, however, only in the flesh. His achievement as an individual and as a member of our social order remains. It remains to inspire us—onward and upward.

ERRATA

<i>Page</i>	<i>Line</i>	<i>Read</i>	<i>Instead of</i>
15	30	IV year class	IV class
18	24	Hadn't	Had'nt
18	28	marks	marks.
22	15	to	lo
42	14	to marke request	to request
42	15	to	from
46	8	months	month
72	31	service	service
129	12	Mission	mission
129	13	College, Lahore.	College of Lahore.
134	17	of	or
140	15	are	e
156	Top (Folio line)		56
		156	
169	Down below	MR-22	MR-2 :
200	17	excellent	exellent
204	14	Materia Medica	Materia Media
205	24	19th September	17th September
207	20	In November	It November
207	25	Arya Samaj	Ayra Samaj
289	23	ancient	Ancient
324	14	monetary	monitory
326	16	Punjabis	Panjabis
327	9	Arya Samaj	Army-Samaj
327	10	period	Period
7	11	Arya-Samajists	Arya-Smajists

